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HISTORY
of
PERTH AMBOY
NEW JERSEY

1651 = 1958



By

WILLIAM C. MCGINNIS, A.B., A.M., Ph.D.

AUTHOR OF

"WILLIAM DUNLAP," "THE KEARNEYS," "THE WESTMINSTER,"
"HISTORY OF ST. PETER'S EPISCOPAL CHURCH," "HISTORY OF
PERTH AMBOY Y.M.C.A.," "HISTORY OF PERTH AMBOY
SCHOOLS," AND OTHER WORKS INCLUDING MORE
THAN 200 MAGAZINE ARTICLES

AMERICAN PUBLISHING CO., INC.
PERTH AMBOY, NEW JERSEY



DEDICATION

I dedicate this history to the Honorable James Jay Flynn, Mayor, who has served the people of Perth Amboy in such a way that he has brought credit to himself, and has added honor and prestige to the office that has been held by many great and good men for nearly two and a half centuries, 1718 - 1958.

W. C. McGINNIS,

Perth Amboy, N. J.

July 30, 1958.

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Southern book \$15.00 (2 vols)



JAMES J. FLYNN, JR.
MAYOR, CITY OF PERTH AMBOY, N. J.

ACKNOWLEDGMENTS

There are several people to whom I am indebted for assistance in the preparation of this book. First there is my wife, Marion Boynton McGinnis, who read its pages, and made corrections and valuable suggestions.

Others to who I am under obligation are: The Very Reverend Dr. George H. Boyd, Miss Anna Cladek, Miss Dorothea Ramsay, Miss Sara B. Goldstein, Miss Augusta Oksen, Jeanne Unger (Mrs. Daniel), Miss Alberta Bukowczyk, Grace Larsen (Mrs. Lawrence), Muriel Clarey (Mrs. Francis), Sara Miller (Mrs. Morris), Miss Edith Arnold, Fred Breigs, Judge Louis Sellyie, John Kelly, David Brinkley (N B C), Frank Anderson, those whose names appear as writers of the articles in last chapters. City Clerk Philip Costello; John Triggs, So. Amboy City Clerk, Milton C. Bloodgood, So. Amboy City Historian.

W. C. MCGINNIS

July 30, 1958.

FOREWORD

The author of this book is the person best qualified to write a history of Perth Amboy. Anyone who has read his books, booklets, and articles on this city knows that is a correct statement.

This history has involved a great amount of reading and research. It is authoritative. Sometimes a book is an authority, but is dry as dust reading. Dr. McGinnis' book is interesting reading.

Facts in it are clothed in beautiful language, a literary style that is pleasing to the mind and to the ear. This book shows a deep appreciation of the place of religion in the life of the community. I know no better way to describe a book than to quote passages from it. Here are copies of a few paragraphs found in this history:

"History is a guide to the future. Without written history, the light of civilization would be dim. Religion and learning are parts of history."

"People of two score different national backgrounds have added to the common store that makes this a great American City."

"Just before the Revolution, the regiment quartered at Perth Amboy was the 46th foot, known as Wolf's ~~Won~~^{Won}. Among the people of Perth Amboy there was a considerable number of Royalists. It was natural that that was so, because here was the seat of government. The Royal Governor, William Franklin, lived here. But contrary to present day opinion, there were many patriots in the Capital City. There was preparation for war against England, if it should come. The men of the town formed a battalion and held regular drill. The boys, not to be out-done, formed a company of their own. They paraded, wearing caps on which they had sewed the motto, "Liberty or Death."

"The history of a City, State or Nation cannot be written without including something about the religious institutions."

These paragraphs are a very small part of a fine history. This volume is the first of a two volume history. It is a valuable secular history, and it is a major contribution to the history of religious institutions in Perth Amboy, 1685-1958. I venture to predict that this book will stand for a hundred years as an accepted authority on the history of Perth Amboy for the times it covers.

Dr. McGinnis is a prominent educator and civic worker. He has received more than a dozen awards and citations from local and State organizations in recognition of his contributions to education, both secular and religious, to Americanism, brotherhood and civic affairs.

ANGELO TRUMBATORE

Perth Amboy, N. J.
July 15, 1958.

INTRODUCTION

I make no claim that this is a complete history of Perth Amboy. As a matter of fact no one has ever written a complete history of any City, State or Nation. A more accurate title for this history would be "Parts of the History of Perth Amboy." William A. Whitehead, Perth Amboy's and New Jersey's greatest historian, used the title "Contributions to the Early History of Perth Amboy." Published in 1856, it is the greatest single record of the early history of this City, although it contains only parts of the early history, and has some errors. Practically every written history contains errors. I have no reason to believe that this history doesn't have some. It could be said in jest, but with some degree of truth, that nothing changes history so much as the writings of historians.

Recorded history should pay tribute to the past, and to those who lived in the past, and who established and preserved our freedoms, our liberties and our ideals. It is well to think of the people who have gone before us and who did so much for us. This is of great importance now when so much is being said and written about the future, and so little about the past. The wonders of the present and the greater things expected in the near future are the products of the past and of the minds of great men of the years long gone down the corridors of time, as well as of those of the recent years.

W. C. McGINNIS,

August 30, 1958.

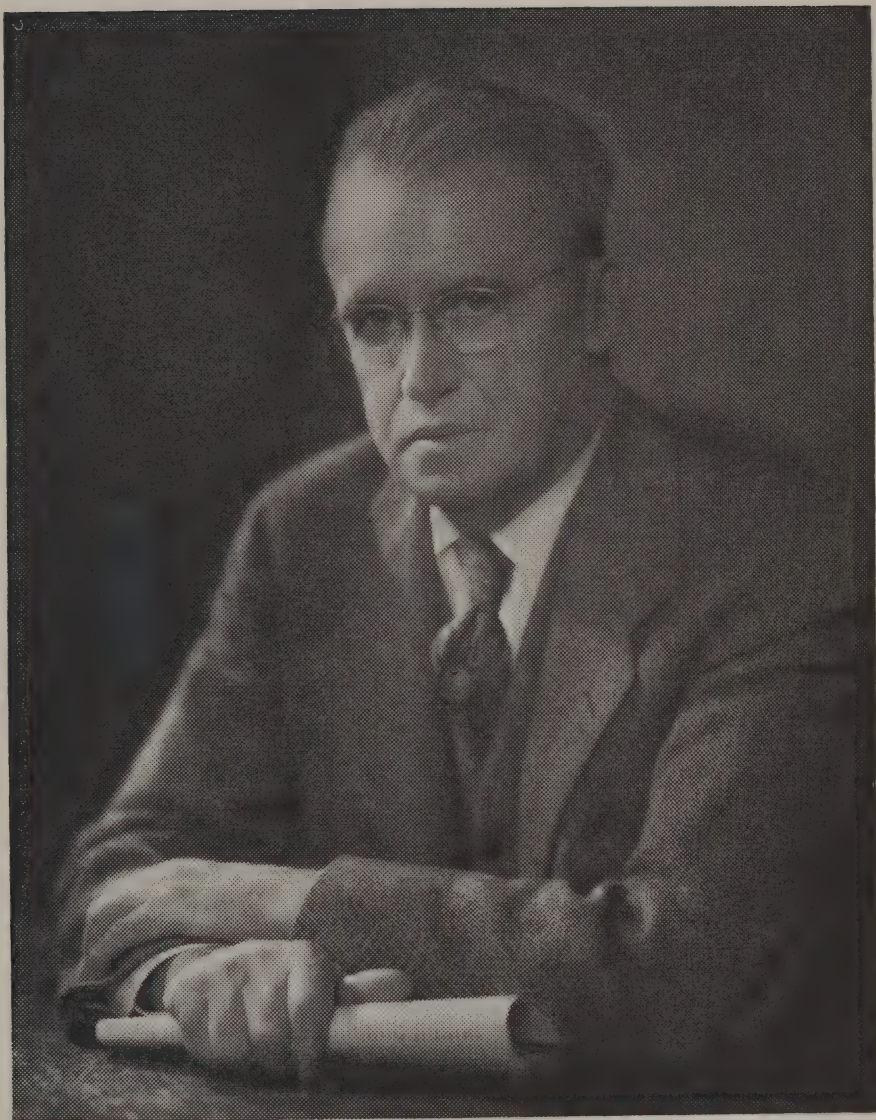


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WILLIAM C. MCGINNIS, A.B., A.M., PH.D.

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CHAPTER I

SOME THOUGHTS ON HISTORY

Confucius, the great Chinese philosopher and wise man, said, "Every man's life is contained within the present, for the past is done with and the future is uncertain." His statement proves that even wise men sometime say foolish things. The past is never done with. It is the foundation on which both the present and the future are built and whether they are good or whether they are bad, depends to a great extent on what kind of foundation the past has laid.

History is important in the lives of individuals and of nations. The lessons of recorded history point out the accomplishments and the mistakes of the past. History is an inspirational fund of knowledge which is essential in solving present day problems and in making a better world. History is a guide to the future. Without history the light of civilization would be dim. Religion and learning, including science, are parts of history. History is the story of mankind. It is a record of things left undone that ought to have been done, and of things done that ought not to have been done, and it is also a record of great things that have been accomplished for God and man.

From the very beginnings of civilization the history of mankind is the story of man's journey in search of an ideal. Sometimes the only light to guide his footsteps was the far faint gleam of his ideal. Sometimes it was the ideal of religion as with the ancient Hebrews. Sometimes it was the ideal of beauty and art, architecture and literature as with the ancient Greeks. Sometimes it was the ideal of law and order as with the men of ancient Rome, and again it was the ideal of religion, as with the Apostles and the Christian martyrs. Sometimes it was the ideal of constitutional government, as with the English. Sometimes it was the ideal of service to city, county, colony, state, and nation as with men who sat in the seats of the mighty in the old Colonial Capital City of Perth Amboy from 1683 to 1775-1776, and it was that same ideal that was in the hearts and minds of the men of Perth Amboy when in 1775-1776 they made their choice between England and America, and decided for America. It was the ideal of freedom and liberty as with George Washington and the founding fathers of this country. Sometimes it was the ideal of "a government of the people, by the people, for the people", as with Abraham Lincoln. Sometimes it was the ideal of courage, work and devotion after despair as with Robert E. Lee and the soldiers of the Confederacy as they went from Appomatox to take up as great a burden as had ever been borne by any people. It was and still is the ideal of freedom and equal rights under the constitution as with Booker T. Washington and the Negro people of America. In 1958 it is the ideal of brotherhood and democracy, based on the principles of religion that is the ideal of the people of Perth Amboy, who by contributing

heritages from their various national backgrounds are building a greater Perth Amboy and a greater America.

Perth Amboy can well be called a "melting pot." Here people from many countries have come and contributed from their culture to the common store. Among these were the Scots who were the earliest to come, although the first man to buy land here was Dutch. The Scots brought with them their love of liberty and religious freedom, and entered Amboy history with a sound of trumpets after having suffered religious persecution from a tyrant king in their homeland. The English came with their ideas of constitutional government and with the Magna Carta which they had forced from a reluctant sovereign, and which is the foundation of our Bill of Rights. The Scandinavians with their ability and interest in ceramics, and their background of education and culture. The Germans came, whose ancestors in ancient times had made a great contribution to democracy in central Europe. The Irish came and helped build railroads, and later contributed to American accomplishments in all walks of life.

And the Italians brought their sense of music and art and inheritance from ancient Rome. The modern Greeks came, bringing with them their inheritance from ancient Athens and the new Greece. And came the Jews whose ancestors established the concept of the worship of one God and the ideal of justice on which is founded much of American jurisprudence. The Poles came, another group imbued with the spirit of freedom, and the Hungarians whose ancestors saved European civilization from the Barbarians from the East centuries ago. There are some French, Slavs, South Americans, Mexicans, Puerto Ricans, Finns. People of two score different national backgrounds have added to the common store that makes this a great American city in the best sense of the word.

HISTORY RECORDS

Careless handling of public records and the destruction of historic landmarks are characteristic of America, with some notable exceptions in New England. Perth Amboy, throughout its history, has given but little attention to the preservation of its history, its records, and its historic buildings. St. Peter's Episcopal Church is the exception in the old Colonial Capital.

Valuable documents pertaining to the city and its institutions are largely in the possession of private collectors. The New Jersey Historical Society preserves some documents and paintings. The Kearny Cottage Association has some historic objects and papers. The greatest depository of valuable records of old Perth Amboy is the office of the Proprietors of East Jersey.

Even in recent years important items have been sold at New York auctions. Important papers that should have been preserved at City Hall have turned up at auctions in various parts of the country. The original City Seal, 1718, was "taken" from a desk at City Hall about 1945 by a caller. No one in Perth Amboy now knows where it is. It was one of the many things that have disappeared. William Dunlap's portrait of President James Madison was owned by a resident of the City. It was

loaned to the Public Library and hung on a wall there for several years until the owner reclaimed it a few years ago. It was, in the opinion of critics, one of Dunlap's masterpieces, even better than his paintings that hang in the New York Metropolitan Museum of Art, and in a dozen other museums and art galleries.

In an address to the Princeton Chapter, Sons of the American Revolution (January, 1957) Governor Robert Meyner said:

"Our continuity and survival as the kind of nation we are depends on our knowledge of the past. Our history is a resource we must conserve and utilize. Here in New Jersey we are guilty of neglecting to conserve and utilize fully our historical resources."

The Governor added:

"So proud are we of our prospering economy that we fail to appreciate that our whole system of freedom of enterprise rests on a deep foundation of historic experiences. So proud are we of our capacity to manage our governmental concerns that we may ignore at our peril the historic experience that moulded our political system.

"I trust that the time is not far distant when we shall engage in the conservation and utilization of our state's historical resources with the same energy and conviction that we devote to the conservation of our natural resources. Our historic sites should be developed to the point where messages they have to tell will be eagerly received by hosts of visitors."

WILLIAM A. WHITEHEAD

William A. Whitehead, historian, was born in Newark, N. J. in 1810 and lived there the earlier years of his life. In 1834 he was married to Miss Margaret E. Parker, a member of the prominent Perth Amboy Parker family. At that time he was U. S. Collector at Key West. Four years later he came back from the South and entered upon a business career in New York as a stock broker in Wall Street. Later he went into rail-roading and held responsible positions with the New York and Harlem and the New Jersey Central Railroad. Later he was President of the American Trust Company of Newark.

William A. Whitehead was an historian of note. Mr. Whitehead wrote many magazine articles on New Jersey history. He was the author of "East Jersey Under The Proprietary Governments". He was editor of "Papers of Governor Lewis Morris", etc., etc., etc.

In 1856 came his book:

CONTRIBUTIONS
to the
EARLY HISTORY OF PERTH AMBOY
and
ADJOINING COUNTRY
with
Sketches of Men and Events in New Jersey During
the Provincial Era.

In 1875 there was a second edition. Whitehead's "Early History of Perth Amboy" and his "East Jersey Under the Proprietary Governments" are masterpieces of the early history of New Jersey. All students and writers of the History of New Jersey accept them as sources of the highest authority. Whitehead's "History of Perth Amboy" was published by D. Appleton & Company. Both this book and the second edition are rare books as also is his history under the Proprietary Governments. No copies can be found in "old book" stores.

Whitehead's "History of Perth Amboy" was graciously inscribed as follows:

"TO THE MEMBERS
of the
NEW JERSEY HISTORICAL SOCIETY
*This Simplified Attempt to
Copy Fair What Time Hath Blurred
And Thereby Aid Them
In Advancing the Objects of their Organization,
Is Respectfully Inscribed
By Their Friend and Associate*
THE AUTHOR."

Whitehead was one of the principal organizers and the first President of the New Jersey Historical Society. The Society was organized in 1845 and in its archives is a complete history of New Jersey, beginning with William A. Whitehead's histories. The Society owns its own building in Newark and has thousands of books and articles on New Jersey history including bound volumes of its quarterly.

Thomas Rudyard and Gawen Lawrie were the first and second deputy governors. Each of them held land in Amboy as shown on the

"Map
of
PERTH AMBOY
Showing the Manner in Which It
was originally laid out and located
WAW"

Many people have been closely connected with the history of Perth Amboy since the first purchase of land from the Leni Lenape Indians by August Herman December 8, 1651, the land being called Ompoge in the deed. In a deed of the same land in 1665 to one Boiley the name was Emboyle, which in 1666 became Amboyle.

About the only sources of information concerning the early history of Perth Amboy are found in the writings of Whitehead; in the minute books and records of the East Jersey Board of Proprietors; and in the minute books and records of St. Peter's Episcopal Church. George J. Miller and the late Judge Harold Pickersgill used those sources to good advantage in writing about Perth Amboy. From these sources came the writings of some writers mentioned in the bibliography of this History of Perth Amboy. If William A. Whitehead had not written his histories, very little would be known about early Perth Amboy.

The following is copied from the New York Post, August 8, 1884:

"DEATH OF WILLIAM A. WHITEHEAD

"Mr. William A. Whitehead died this morning at "Daisy Lawn," his beautiful summer residence at Perth Amboy, N. J. His death will be regretted by a wide circle of relatives and friends. Mr. Whitehead was born in Newark, N. J., in 1810. In 1834 he married Margaret Elizabeth, daughter of the late James Parker, of Perth Amboy, and sister of Cortlandt Parker, of Newark. His life was one of activity and usefulness, characterized by unimpeachable integrity. From 1830 to 1838 he filled the office of Collector of the Port of Key West, where he also identified himself with many of the local improvements. After leaving Key West, he became a Wall Street stock broker for a time, and afterward held positions in the employ of the New York and Harlem and New Jersey railroads.

"Mr. Whitehead was one of the founders and most zealous promoters of the New Jersey Historical Society, of which he was the efficient secretary for many years. His position and leisure enabled him to indulge in a strong literary taste, which resulted in several valuable contributions to New Jersey State History. The public school system in that state owes much of its excellence to his intelligent labor."

William A. Whitehead and his wife Margaret Parker are buried just outside the east wall of the Chancel of St. Peters Church where they had worshipped for many years. He was a Vestryman for ten years 1824-1834. Mr. Whitehead's only memorial is the white gravestone on which is engraved his name and his wife's name.

For many years he lived in Newark, but spent his summers in his Perth Amboy home where he wrote most of his history works.

THE DUTCH AND THE ENGLISH

When white men came to that part of America now known as New Jersey it was the home of the Leni Lenape Indians. The names of many American rivers are Indian names. Some of the river names were the names of Indian tribes. Others were names given to the rivers by the Indians, such as the Mississippi and the Missouri. But a strange thing happened to the Leni Lenape Indians, a part of whom lived on the land that is Perth Amboy. The river between New Jersey and Pennsylvania was named the Delaware by the English in honor of a British nobleman. Shortly thereafter the English gave the name of the river to the Indians who lived East and West of it, and so the Lenni Lenape Indians became the Delawares, and were known as the Delawares even among the other Indian tribes of the Eastern part of the country and as far West as the Ohio country. The Delawares were peaceable, not at all like the war-like tribes on most of the North American continent.

New Jersey was originally settled by the Swedes, not the British. The first Swedish settlement in New Jersey was in 1638. Great Britain claimed

all the country on both sides of the Delaware as well as New York, New England and the Virginias, but the Dutch took over what is now New York and made it New Amsterdam. They claimed the land that is now New Jersey and Pennsylvania. Holland and Sweden were strong powers. Holland seized parts of New Jersey along the Raritan, the Passaic, and the Hackensack rivers, but the Swedes kept them away from the Delaware until 1655 when Holland gained possession of all of New Sweden. Nine years later England drove the Dutch out by a display of Naval force without firing a shot.

In 1664 King Charles II of England gave to his brother, James, Duke of York, a large grant of land consisting of all of what is now New Jersey and New York, and a considerable part of New England. It was in 1664 that England sent a fleet to New Amsterdam and the Dutch surrendered and got out of America as a nation, although many of the Dutch remained "and grew up with the country", and many of their descendants became great Americans.

Later the Duke of York transferred to Lord Berkeley and Sir George Carteret all the land that is now New Jersey. The name New Jersey, Nova Caesaria, was derived from the Island of Jersey off the coast of France where Carteret had gained fame as a British officer.

The government set up by Berkeley and Carteret was a good government. It was a liberal government in comparison with the government in England and Scotland, and it continued to be a nondespotic government under the early governors of East Jersey.

Nova Caesaria, or New Jersey, originally comprised all of what is now New Jersey as previously stated. The division into the provinces of East and West Jersey was the result of a major disagreement between Berkeley and Carteret. A dozen years after they received from the Duke of York the grant of the land of New Jersey, Lord Berkeley sold his part of the grant to a company of Quakers from England. Berkeley and the Quakers took West Jersey and Carteret kept East Jersey. George Keith, acting for both of them, ran the division line in 1687 that fixed the boundary between East and West Jersey. The line ran from Little Egg Harbor to the Delaware Water Gap.

APRIL 6, 1686

"The General Assembly was begun to be held in Perth Amboy on this day and passed several laws, some of which relate to the city."

Chapter VI was an act to appoint a market and fairs in Perth Amboy. The preamble states that the inhabitants of the Province found it convenient for more public commerce and selling of commodities as produced here, to have a public market on the fourth day of each week in the town of Amboy Perth, and also two fairs each year, the first to begin on the first Tuesday in May and to continue three days, and the last fair to begin on the first Tuesday in October and continue for the same length of time.

It was also enacted that the people of the said town choose a clerk of the market and keeper of the toll book from time to time, and also to see the regulation of due weights and measures were carried out. The town inhabitants were to fix the fees of the said officers of the market and fair.

CHAPTER II

JULY 8, 1686

THE FIRST MEETING OF THE BOARD OF PROPRIETORS IN PERTH AMBOY

The officers and board moved their office from Elizabethtown to Perth Amboy and held their first meeting in the newly settled town of Ambo-Point on the above date. Those present were Gawen Lawrie, Governor, who was instrumental in laying out the town; David Mudie, a merchant of Perth Amboy; John Barclay, Thomas Gordon, a great lawyer, benefactor of St. Peter's church and influential in the province; George Willocks, another benefactor of St. Peters and wealthy land owner, after whom Willocks Lane is named; Thomas Warne, the proprietor who was the founder of a numerous family; Robert Fullerton, who laid down the first vessel in New Jersey, and James Emott, who was the secretary. He ran the first tavern in Perth Amboy at the Long Ferry 1685. He later defended Captain Kidd in his trial for piracy in Boston.

APRIL 14, 1687

"Commission from East Jersey Proprietors to Samuel Winder, John Campbell, and Miles Forster, to confer with the Governor of West Jersey relative to running the line between the two provinces.

**EAST
NEW JERSEY
SEAL**

**To all special people to whom these
presents shall come or whom the premises
shall or may concern. We whose names are**

hereunder subscribed send greeting for as much as the governor and Diverse of the proprietors of East and West Jersey the better to settle the line of partition between the two provinces at a meeting held at Milestone River the 8th day of January last did by mutual consent of both parties submit and refer the whole matter of difference to be determined by one William Emly and John Reid as arbitrators upon which submission the said arbitrators the day year and place above said, did determine an award that the said line of partition should run from the north side of the mouth or inlet of the Little Egg Harbour on a straight line to the Delaware River north northwest and fifty minutes more westerly according to a natural position and not according to magnet whose variation is nine degrees westward: NOW, KNOW YE, that we have nominated and appointed and by these presents do authorize, nominate and appoint Sam Winder, John Campbell and Myles Forster, gentlemen, or any two of them with all convenient speed to repair to the province of West Jersey and there give notice to their Governor and others concerned to meet the Surveyor General or other artists (to be by us commissioned and appointed) at the north side of the mouth of Little Egg Harbour upon the 26 day of this instant month of April in order to run and ascertain the said line of partition in performance of the said award made as aforesaid:

Given under the Seal of the said Province at Perth Amboy, this 14th day of April anno dom. 1687.

THOMAS GORDON
JOHN BARCLAY
ROBERT FULLERTON
ANDREW HAMILTON
GAWEN LAWRIE
THOMAS WARNE."

JULY 12, 1687

THE ESTABLISHMENTS OF COURTS AT PERTH AMBOY

(Extract from "representation" of the case of the Province of East Jersey together with their proposals).

"3. That whatsoever the King's pleasure shall be in the former points, courts of justice may be established in East Jersey, and be held at Perth Amboy, and such other places as may best suit with the convenience of the inhabitants, from whence no appeal shall lie but the King of England, for if the people must be forced to go to New York or any other province for Justice, it will be cheaper for them to bear wrongs than seek redress, and ill men will be thereby encouraged to oppress their neighbors and reduce the country into a wilderness again."

NOVEMBER 3, 1693

COUNCIL MEETING IN TOWN

"There were present Governor Hamilton, Andrew Bowne, John Inians, Samuel Dennes, John Bishop and John Royse.

"A message by John White, and John Lyon with a letter signed by the speaker by order of that house directed to the proprietors in England giving them thanks for their care over the Province and complaining of the hardships put upon the inhabitants of this Province by the collector of New York and entreating their assistance for redress of the same, and also a bill concerning John Pike (of Woodbridge) and his father passed the house.

"The letter to the proprietors passed was signed by Thomas Gordon, Deputy Secretary & clerk of the board which was done.

"The board of the House of Deputies passed bills regulating marriages and empowering the governor to grant licenses to ordinary (inn and tavern) keepers and for taking off the excise.

"There was also passed a bill about schoolmasters, selling strong drink to the Indians and the bill about the militia.

"There was considered at this meeting such matters as weights and measures, raising soldiers for safety of the province and money to maintain them."

FEBRUARY 20, 1695

COUNCIL MEETING

"At a council held in Perth Amboy the 20th day of February 1695, Present Governour Hamilton, Andrew Bowne, James Dundas, of the Council.

"The members of the house of deputies being most of them met, came before this board and told the governour the major part of them were convinced and the governour desired them to withdraw and choose their speaker, and present him either tonight or tomorrow.

"And in a short time presented and returned Richard Hartshorne their speaker, who was accordingly received and the governour told them he thought fit to acquaint them that the reason for calling them together was to inform them of Thomas Gordon's (of Perth Amboy) going to England and also he acquainted them that the proprietors (whose office is still in Perth Amboy) has been at a great charge in supporting the government and never received anything out of the Province, which he desired them to take into consideration."

MARCH 9, 1698

MAKING A PORT AT PERTH AMBOY

"At the Court of Kensington, Present the King's Most Excellent Majesty in Council.

"Upon reading this day at the board the petition of the Proprietors of East Jersey in America, concerning the Port of Perth Amboy in the said Province it is ordered by His Majesty in Council that it be and it is hereby referred to the Rt. Honourable the Council of Trade to examine the matter of the said petition, a copy whereof is hereto annexed, and to report to this board what they conceive fit to be done therein, AND it is further ordered that Mr. Attorney-General and Mr. Solicitor General do attend the Council of Trade at the said examination.

JOHN POVEY."

The petition of the Proprietors of the Province showed that the Earl of Belmont, Governor of New York, had commanded 40 armed men to seize the ship, Jester, then riding at anchor in the Harbor of Perth Amboy ("Ready to sail with the product of that country to the Maderas") and then carry the ship up to New York where he caused an information to be filed against it to condemn her for not entering and clearing at that port.

The petitioners then prayed for the free use of the Port of Perth Amboy, upon their procuring an act for imposing customs similar to that imposed by the port of New York. The signers were all from England.

THE EARLY LAWS ABOUT PERTH AMBOY

PART 14

MARCH 13, 1698

"There was a session of the General Assembly begun and held at Perth Amboy in this county on February 21, 1698 and continued for the month following, at which several laws were enacted.

Chapter 4 was a law declaring what are the rights and privileges of the inhabitants within the Province of East Jersey. The preamble reads "As his Majesty is most happy in the love and allegiance of his subjects, so are they most safe in the enjoyment of their undoubted rights and privileges under him, and that his most loyal subjects inhabiting within this Province of East Jersey may be the more encouraged in virtue, industry and faithfulness, etc."

The law declared their rights and privileges rested in the "Supream" legislature, which consisted in the governor, council and people chosen as representatives in the General Assembly. The General Assembly was to meet yearly on the last Thursday of May, at Perth Amboy, and to continue by adjournment until they were dissolved of course by the new election. The body of chosen representatives, or the major part of them with the Governor or Deputy Governor, and Council for the time being was considered the General Assembly of the Province. If the Governor or Deputy Governor refused to meet, or was otherwise removed by death, the first in nomination of the Council should preside and have the same power as the Governor had.

The law further provided that the public records of this Province should be kept at Perth Amboy and that the register should make exact entries in fair books of all public affairs and record all grants or patents for land and all other deeds or conveyances of land within this Province. They were obliged to be recorded within 6 months after their date, if the grantee lived in this province, and the deed was to be first acknowledged by the grantor or proved by one of the witnesses before the Governor or one of the Council.

SEPTEMBER 28, 1692

A COUNCIL MEETING IN TOWN

"At the council meeting held on the above date, Colonel Andrew Hamilton, Governor, Andrew Bowne, David Mudie, and James Dundas, the last two from Perth Amboy, were present. The governor produced a commission from England for chief governor of this province which was read here, well accepted of, and recognized by this board chief governor of this province.

Captain Andrew Bowne administered all the usual oaths to the members of the house of deputies."

JULY 27, 1695

COUNCIL MEETING IN TOWN

"Governor Hamilton, Andrew Bowne, John Inians (of New Brunswick), David Mudie (of Perth Amboy), John Bishop (of Woodbridge), James Dundas (a merchant of Perth Amboy), and Lewis Morris were present at a council held at Perth Amboy on July 27, 1695."

THE EARLY LAWS ABOUT PERTH AMBOY

PART 19, SECTION 2

PROPERTY QUALIFICATION

AUGUST 12, 1701

"The General Assembly may consist of 36 representatives to be chosen in the following manner: Two by the inhabitants, house-holders of the City or town of PERTH AMBOY in East Jersey * * * *, but no person shall be capable of being elected a representative by the said freeholders, or afterward of sitting in the General Assembly, who shall not have one thousand acres of land of an estate of freehold in his own right within the province, for which he shall be chosen; and that no freeholder shall be capable of electing such representatives, who shall not have one hundred acres of land there in his own right of an estate of free-hold; and that this number of representatives shall not be enlarged or diminished, or the manner of electing them altered, otherwise than by act of General Assembly, and the approbation of his Majesty, his heirs and successors.

* * *

"That all necessary officers and courts for administration of justice in cases criminal and civil, be established in each Province, and that one Supreme Court may be held for both Provinces, twice in every year at PERTH AMBOY in East Jersey and Burlington in West Jersey, alternatively."

MARCH 2, 1708

ELECTION OF SPEAKER FOR HOUSE OF REPRESENTATIVES

"The council met here with His Excellency John Lord Lovelace presiding; Col. Richard Ingoldesby, lieutenant governor; Lewis Morris, William Pinhorne, Daniel Coxe, Peter Sonmans, Hugh Huddy, William Hall, and Col. Robert Quarry of the Council.

"Cox, Huddy and Quarry took the oath appointed in place of oaths of allegiance and supremacy and subscribed the test and abjuration oaths.

"Mr. Hall signed the declarations.

"Thomas Farmer, John Royce, John Harrison, Nathan Breathing, Thomas Gordon, Elisha Parker, Elisha Lawrence, Gershom Mott, and Benjamin Lyon took oaths as representatives.

"There were numerous Quakers who would not take the oaths but signed the declarations.

"They were then directed to go and choose their speaker which they having retired immediately returned and presented Thomas Gordon (of Perth Amboy) as speaker of the House of Representatives who was approved by His Excellency."

NOVEMBER 13, 1758

A REPORT FROM PERTH AMBOY ABOUT INDIAN TREATIES

"This day His Excellency the Governor returned from the treaty at Easton, where he had been attending with the governor of Pennsylvania. There were present at the treaty five hundred Indians, about two hundred of which were chiefs and warriors of thirteen different nations, namely the eight confederate nations, viz. The Mohawks, Onondagas, Senacas, Oneidas, Cayugas, Tuscaroros, Nanticokes and Conoys, now united into one; and the Tuteloes; and five nations dependent on the Confederates, viz., the Delewares, Unamites, Minisinks, Opings and Mohotccons. There were also present 2 Indian messengers from the Indians settled in Ohio, who brought a message in writing signed by 15 chiefs of the Ohio Indians expressing their desire to have peace with the English, and their intention to accede to this treaty.

"The conferences were carried on with great harmony. The Indians solemnly promised to return all the English prisoners. A message was sent to the Ohio Indians, accompanied by 2 English officers, a chief of the confederates, and several other Indians, informing them what had been done at this treaty and inviting them to accede thereto. And peace was solemnly ratified by a large peace belt, which was delivered by the 2 governors to the confederate chiefs, and by them handed around to all the Indians present." Note: The N. J. Governor was Francis Bernard. New Jersey acquired all of its land by purchase. W. C. M.

"In the course of this treaty, His Excellency our Governor satisfied all Indians that had or pretended to have any claim on lands in the Province of New Jersey except English or private rights: And releases thereof were executed and acknowledged in the presence of several of the chiefs of the confederate nations, who attested the same, and were afterwards published in open council."

THE GENERAL BOARD OF PROPRIETORS OF THE EASTERN DIVISION OF NEW JERSEY (EAST JERSEY)

The following is copied from a pamphlet written by George J. Miller, Registrar of the Board of Proprietors, and published by the Board in January, 1954, "As a Public Service". George Miller is a native of Perth Amboy who is an authority on the history of Perth Amboy and New Jersey.

"S. Farrand Howell, President
Cornelia Lyon, Vice President
Edward J. Grassman, Treasurer
Lawrence B. Howell, Surveyor General

"George J. Miller, Registrar
321 Richmond Avenue
South Orange, N. J.
Founded 1681/2

"INTRODUCTORY

The General Board of Proprietors of the Eastern Division of the State of New Jersey is one of the oldest private corporate bodies still actively doing business in the country. Throughout its long history of nearly 275 years, it has contributed to the good and welfare of our people. As the original owner of all the lands in East Jersey within the area shown on the inside cover, it has disposed of more than one million one hundred thousand acres of land.

"A BIT OF HISTORY

After the peace treaty with the Dutch on February 9, 1674, the country was restored to the English, who continued in undisturbed possession until the War of Independence. Due to this interruption of sovereignty, Charles II, on June 29, 1674, confirmed the former grant by giving a new deed to his brother James, the Duke of York, both instruments being similar in terms. In turn, the Duke granted a new conveyance to Sir George Carteret for that part of East New Jersey as far southward as Barnegat Creek.

"On July 1, 1676, the quintipartite deed was executed between the then proprietors, whereby East Jersey was confirmed to Sir George Carteret, and West Jersey to Edward Billinge, William Penn, Gawen Lawrie and Nicholas Lucas. The partition line between the two provinces was described.

"This division line ran from the east side of Little Egg Harbor to a point on the Delaware River where it was intersected by the old partition line between New York and New Jersey, as intended by the original grant from the Duke of York to Sir George Carteret and Sir John Berkeley. This point was 41°40' latitude, some distance above the point where the river curves sharply to the west. It resulted in throwing the division line farther to the west than can be readily understood by those who have in mind the most northerly point of the state as it now exists. The situation can be readily seen by reference to the map on the inside cover of this brochure. The line is commonly known as the Lawrence line because it was run by John Lawrence, a surveyor, in 1743. The exact location is at present preserved in the dividing lines between Burlington and Ocean counties, and Somerset and Hunterdon counties.

"THE ORIGIN OF THE BOARD OF PROPRIETORS

As the sole proprietor of East New Jersey, Sir George Carteret died in 1679, leaving a will, under the terms of which, the province was to be sold to pay his indebtedness. By virtue of a lease and release, made February 1st and 2nd, 1681/2 Lady *Elizabeth Carteret and the Right Honorable John, Earl of Bath; Sir Thomas Crewe, Knight; the Honorable Bernard Grenville, brother to the Earl of Bath; Sir Robert Atkyns, Knight of the Bath; and Edward Atkyns, one of the Barons of the Court of Exchequer, who were the Trustees of his estate, conveyed the province to William Penn and eleven other associates, thereby creating the existence of the Board. The outside cover is a facsimile reproduction of the original deed, which is the foundation stone of all land titles in the eastern division of the state.

"The consideration of this conveyance was £3,400, which according to the colonial standard of \$5.00 to the pound, amounted to \$17,000. The original twelve proprietors found this sum to be such a heavy financial burden, that each took in a partner. Among this latter group who were mostly domiciled in Scotland, was James, Earl of Perth, in whose honor Perth Amboy was named. These, with the first twelve, have been called "the twenty-four proprietors." Soon after a third and final grant from the Duke of York on March 14, 1682, they signed and sealed an instrument establishing the council, prescribing its powers and providing for the orderly distribution of their properties.

"The twenty four shares were later divided into quarters, making the total number of rights outstanding at the present time, 96. The designation "full quarter shares" is used to indicate one full propriety or proprietary share or right. Through loss, by descent and otherwise, there are $91\frac{1}{2}$ outstanding rights in existence, many of them held by the descendants of prominent colonial families, especially those interested in land development. In addition, the rolls of the board carry the names of many of the English royalty, as Lord Neill Campbell, a President of the Board, Earl Melfort, and Sirs Robert Gordon of Cluny and Ewan Cameron of Lochail, Scotland, though few ever left their native heaths.

"The Board holds two meetings a year, the annual one being called on the third Tuesday of May at the office of the Surveyor General in Perth Amboy, and the semi-annual one on the third Tuesday of October at the rooms of the New Jersey Historical Society in Newark. Urgent business that cannot await the action of the Board until regular meeting time is carried on by an Executive Committee, consisting of the officers. During its existence, the Board has declared 12 dividends of good land rights, 7 of pine land rights and 4 in cash, the last of which was in 1929.

"THE FUNCTIONS OF THE BOARD

At its meetings, applications for grants of land are considered and passed upon by the Council of the Board in session. Land titles thus acquired have a direct chain of conveyance from the King of England and are recognized as valid by insurers and title companies.

"Application for deeds of conveyance arise in numerous ways. Triangular and wedge-shaped parcels of land, due to variations of the compass needle, appear to be unconveyed, especially where adjacent pieces have been conveyed over a span of years. Mistakes in marking the location of parallel lines leave voids. Adjoining pieces of land have been described inaccurately, leaving vacant pieces without ownership. When islands in the bays, waterways and streams rise above sea level, by action of tide and storm, the Board acquires title. It has been disposing of and conveying such islands since its creation. Sweep surveys, embracing large areas, have vested title in the Board to many small pieces existing between individual surveys.

*Since the year commenced on March 25 in that era, this form of designation was necessary to fix any date between January 1 and March 25th.

"THE METHOD OF CONVEYANCE

Severances of title from the Board are made according to a system originated by James Alexander, one of the early Surveyor Generals and a prominent figure in colonial history, in 1718. After the Board approves an application for a title, a warrant for a survey is issued and recorded by the Registrar, directing the Surveyor General to make a survey of the land. He refers the application to a Deputy, who makes an actual ground survey and plan, according to the specific requirements, and files it, together with a return of the survey. This must contain an accurate plotting of the property, a computation of the area, a detailed description by metes and bounds, an attestation by the chain bearers, and a certification by the Deputy. Upon this survey return by the Deputy, the Surveyor General makes a certification to the Board. In colonial days, this was the actual severance of the title from the Board, according to a resolution passed at a regular meeting, and gives a quit-claim deed in a form which has been used from time immemorial. This deed is recorded in the county where the land is situated, and a permanent record is made of the transaction, each document being recorded in the records of the Board.

"THE RECORDS

There are over 70,000 original surveys on file in the office of the Surveyor General, the earliest being dated 1783. Those of earlier dates have been destroyed or have found their resting places in other libraries and archives. They prove an invaluable source of information to both surveyors and title searchers in locating and establishing ancient land marks and boundaries, and exceptions of prior severances. The returns of these surveys are found in a series of 24 volumes, recorded verbatim and fully indexed. With the addition of 3 early survey books, which have not as yet been published, the total of 27 volumes contain more than 100,000 metes and bounds descriptions.

"There are 11 volumes of warrant of surveys giving the authority for the survey and the account to which the acreage is charged against a particular proprietor's dividend rights. There are also 16 volumes of early deeds. Most of the latter are copies of the originals on file in the office of the Secretary of State of New Jersey, excepting Volume 2, which contains early surveys and warrants which have never been published. This volume has been missing in the printed New Jersey Archives, Volume 21. The Board expects to fill in this gap by printing the book in the near future.

"There is a series of 13 volumes containing inter-proprietary conveyances and wills which pass such rights and shares between the parties. The Board has always exercised the right of approval or disapproval over the transfer of any proprietary interests. Even today, transfers of this nature must be considered and approved by the Board before the election of a new member to the Council. Anyone owning less than a full quarter share is not entitled to a seat or vote on the Council or notice of any meeting.

"There are numerous other books and indices showing lists of conveyances and titles in each community of the Province, rights to lands by virtue of servant and slave importations, minute books, the first of which covering the period from 1685 to 1705 has been published, and thousands of varied

documents, among which are approximately 400 maps, caveats, certificates of mislocations and correspondence. A detailed list of maps is in preparation. *

"THE OFFICE

Records and archives of the Board are housed in a fireproof vault in a two room brick building at 264 High Street, Perth Amboy, just north of the local City Hall. This building was erected by the State of New Jersey shortly after the end of the Civil War, to house the records."

NOTE: The building at 264 High Street has the name—
SURVEY GENERAL'S OFFICE

That building was not the original office of the Board.
See statement on Page 18.—W. C. M.

"ADMISSION TO THE OFFICE

Since not many persons find it necessary to consult and use the records, a full time custodian is not maintained in the office. Access to the archives may be had by writing for an appointment to the Registrar, George J. Miller, 321 Richmond Avenue, South Orange, N. J. There is an admission fee of \$5.00

"Arrangements, however, may be made for obtaining certified copies or photostatic reproductions of any records on file in the office. The former are furnished at a minimum cost of \$3.00, plus \$1.50 for each folio page more than two. Photostats are furnished at \$1.50 per page. Orders for surveys should specify the book page, date, acreage, location and name of patentee in order that it may be identified.

"THE RECORDS IN THE OFFICE

The original or a copy of any survey severing title from the Board may be found in the archives. Beyond this survey, no subsequent conveyance in the link of the chain of title is ever recorded in the office. For this reason, it is not a record land title office, as is generally considered. The following conveyances are recorded either in the office of the Secretary of State or in the respective county where the land is located. The office does not contain any vital statistical records, wills, deeds or conveyances of any realty interest, except those necessary to pass a proprietary right.

"Surveyors and title searchers may find in the archives original maps, surveys and minute descriptions of property in every part of East New Jersey. Genealogists often find traces of families who were original settlers of the Province.

"A very historical and interesting set of parchments, including the original deed to the proprietors, as well as early quit rent rolls, minute books and grants showing the development and disposal of such areas as the Sussex Allotments, Romopock, and areas south of the Raritan, are some of the side-lights of New Jersey's history which remain hidden in these records.

"WHO MAY TAKE ADVANTAGE OF THE RECORDS?

Anyone seeking to perfect title to realty for which there is no previous

record owner may do so upon application to the Board. Copies of surveys necessary in title searching may be secured from this source.

"Surveyors may obtain invaluable information in making surveys by securing copies of ancient descriptions and maps showing the monuments and markings of ancient trees.

"Genealogists, historians, economists and advanced students have barely scratched the surface of the data and information which can be obtained from the Board.

"THE COSTS

Land is sold at a fair or reasonable valuation fixed by an appraisal and agreement with the purchaser. When it is necessary to procure a good paper title for the record, deeds conveying realty may be procured from the Board at a minimum cost of \$150.00, depending upon the facts and circumstances of each particular case, which are considered individually. There is a fee of \$50.00 payable to the Surveyor General, for application. There is a fee of \$50.00 for drafting, executing and recording the series of papers necessary to pass the title, such as the warrant, return of survey, survey and deed. The cost of the survey is borne by the applicant.

"THE OFFICERS

"The President of the Board is S. Farrand Howell of Parsippany-Troy Hills, a direct descendant of a family which has been prominent in the affairs of the Board for generations. The Vice President is Mrs. Cornelia P. Lyon of Perth Amboy, whose late husband, Judge Adrian Lyon was connected with the Board, both as Registrar and later as President, for more than 50 years, and whose son, Howard Lyon, was Vice President.

"The Treasurer is Edward J. Grassman of Elizabeth, a well known civil engineer, a man deeply interested both in the history and the welfare of New Jersey. The Surveyor General is Lawrence B. Howell, of Morristown, the son of a former Surveyor General, who has had the interest of the Board at heart since he was a child. He is the third generation of the Howell family serving as Surveyor General of the Board. The Registrar is George J. Miller, of South Orange, an eminent attorney who has specialized in writings on New Jersey law and history."

At the annual meeting of the Board of Proprietors on May 18, 1954, the New Jersey Chapter Daughters of Founders and Patriots of America presented to the Board a bronze tablet. The tablet was placed on the outside wall of the Board of Proprietors' office building, known as the Surveyor General's Office, and reads as follows:

HOME OF THE BOARD OF
PROPRIETORS OF THE EASTERN
DIVISION OF NEW JERSEY, THE
OLDEST ACTIVE CORPORATION
IN NEW JERSEY FOUNDED 1684
PLACED BY NEW JERSEY STATE CHAPTER
DAUGHTERS OF FOUNDERS AND PATRIOTS OF AMERICA
1954

Arrangements for placing this tablet were made by Mrs. William C. McGinnis and Mrs. Adrian Lyon, local members of the D.F.P. Mrs. Lyon is a member of the Board of Proprietors.

Noted members of the Board in its early years were George Willocks beneficent supporter of and donor of land to St. Peter's Church. Thomas Warne, the first pottery merchant in Perth Amboy, James Alexander, Surveyor General; William Lord Sterling; James Emott, first Provincial Secretary, and later the attorney for the defense in the trial of Captain Kidd in his Boston trial.

THE OFFICE OF PROVINCIAL RECORDS

This building was built in 1761* by order of the Provincial Assembly and in accordance with an act passed December 5, 1760 which appropriated six hundred pounds for the erection of two buildings, one at Burlington and one at Amboy. Thomas Bartow, John Smyth and Andrew Smyth were appointed to superintend the erection of the one at Amboy. It was built at the south-east corner of Gully Street (now Gordon) at High Street. A fireproof room was constructed for the records of the Eastern division of the Province. The building still stands at 53-55 Gordon Street and is a residence owned by James Anastacia Kowaluk. A second story has been added. I have found no record of how long the building was used for the purpose for which it was built. Whitehead, p258, says that "At present 1856, it is the property of St. Peter's Church." It was used as a Sunday School building for many years, and for St. Peter's day school.

* Whitehead p 258.

A CROWN COLONY

As a result of the rights obtained from Berkeley the Quakers made settlements in West Jersey at Salem, Burlington, Gloucester, and Trenton.

In 1673 New Jersey was recaptured by the Dutch, but they held it only for a few months before the British regained it. The Duke of York became King James II and he attempted to take over New Jersey with proprietary rights of government because of the grant received from his brother, King Charles II in 1664. James II attempted to set up Sir Edmond Andros as governor in 1680, but the right of local government was reestablished the following year. Following this interference of King James II, arguments and disagreements arose between the proprietors and the people who had obtained land. The result of that trouble was that the proprietors gave up to the Crown their right of government in both East and West Jersey in 1702; and so the provinces of East Jersey and West Jersey were merged and became the Colony of New Jersey, one of the thirteen that were to be the United States of America.

The first Governor under the Crown was Lord Cornbury who was the first of twenty-one Royal Governors. He administered the office of governor for the benefit of the Crown, with but little regard for the rights of the people. The first eleven were governors of both New Jersey and New York. The last ten, ending with William Franklin, were governors of New Jersey alone. Lord Cornbury must be ranked as the worst governor in the history of the Colony and the State.

This history is to be a history of Perth Amboy, not of New Jersey, and so more attention henceforth will be given to Perth Amboy than to New Jersey as a whole, but not overlooking the fact that the seat of government remained in Perth Amboy for many years.

Before the grant of the land became New Jersey, the land was a part of the New Netherlands or New Sweden according to which of those countries was in power.

**A PART OF THE INSTRUCTIONS FROM QUEEN ANN TO LORD
CORNBURY, FIRST ROYAL GOVERNOR OF NEW JERSEY.
NOVEMBER 16, 1702**

"Instruction for our Right Trusty and well beloved Edward Lord Cornbury, Our Captain General and Governor in Chief in and over our Province of New Jersey, in America.

"With these our instructions you will receive our Commissionn under our Great Seal of England, constituting you our Captain General and Governor in Chief of our Province of New Jersey * * * *

"And in order to the better consolidating and incorporating the two divisions of East and West New Jersey, into and under one government, our will and pleasure is, that with all convenient speed, you call together one General Assembly for the enacting of laws for the joint and mutual good of the whole; and that the said General Assembly do sit in the first place at Perth Amboy, in East New Jersey, and afterwards the same or other the next General Assembly at Burlington, in West New Jersey; and that all future General Assemblies do sit at one or the other of those places alternately, or (in cases of extraordinary necessity) according as you with the advice of our foresaid Council, shall think fit to appoint them."

The Netherland governors were:

Cornelius Jacobsen May	1624 -
William Verhulst	1625 -
Peter Minnit	1626 - 1631
Bastian Jonssen Crol	1631 - 1633
Wouter Van Twiller	1634
William Kieft	1637 - 1642
Peter Stuyvesant	1646 - 1664

The governors of New Jersey were as follows:

EAST JERSEY

Philip Carteret	1665 - 1681
Robert Barclay	1682 - 1683
Thomas Rudyard, Deputy Governor	1683
Gawen Laurie	1683
Lord Niel Campbell	1685
Andrew Hamilton	1692 - 1697
Jeremiah Basse	1698 - 1699

WEST JERSEY:

Samuel Jenings, Deputy	1681
Thomas Oliver, Governor	1684 - 1685
John Skein, Deputy	1685 - 1687
William Welsh, Deputy	1685 - 1687
Daniel Coxe, Governor	1687

Andrew Hamilton	1692 - 1697
Jeremiah Basse, Deputy	1697 - 1699
Andrew Hamilton	1699 until
surrender to the Crown in	1702

EAST AND WEST JERSEY UNITED

Edward, Lord Cornbury	1703 - 1708
John, Lord Lovelace (died in office)	1708
Richard Ingoldsby, Lt. Gov.	1709 - 1710
Gen. Robert Hunter	1710 - 1719
Lewis Morris	1719 - 1720
William Burnet	1720 - 1727
John Montgomerie	1728 - 1731
Lewis Morris (Pres. of Council)	1731 - 1732
William Cosby	1732 - 1736
John Anderson (Pres. of Council)	1736
John Hamilton (Pres. of Council)	1736 - 1738

(The foregoing were also Governors of New York at the same time).

SEPARATE FROM NEW YORK:

Lewis Morris	1738 - 1746
John Hamilton (Pres. of Council)	1746 - 1747
John Reading (Pres. of Council)	1747
Jonathan Belcher	1747 - 1757
Thomas Pownal, Lt.-Gov.	1757
John Reading (Pres. of Council)	1757 - 1758
Francis Bernard	1758 - 1760
Thomas Boone	1760 - 1761
Josiah Hardy	1761 - 1763
William Franklin	1763 - 1776

FROM THE ADOPTION OF THE STATE CONSTITUTION:

William Livingston (Federalist)	1776 - 1790
William Paterson (Federalist)	1790 - 1792
Richard Howell (Federalist)	1792 - 1801
Joseph Bloomfield (Democrat)	1801 - 1802
John Lambert, Pres. of Council and Act. Gov. (Democrat)	1802 - 1803
Joseph Bloomfield (Dem.)	1803 - 1812
Aaron Ogden (Federalist)	1813
Wm. S. Pennington (Dem.)	1813 - 1815
Mahlon Dickerson (Dem.)	1815 - 1817
Isaac H. Williamson (Federalist)	1817 1829
Garret D. Wall (Dem.)	Declined
Peter D. Vroom (Dem.)	1829 - 1832
Samuel L. Southard (Whig)	1832 - 1833
Elias P. Seeley (Whig)	1833 - 1833
Peter D. Vroom (Dem.)	1833 - 1836
Philemon Dickerson (Dem.)	1836 - 1837
William Pennington (Whig)	1837 - 1842
Daniel Haines (Dem.)	1843 - 1844
Charles C. Stratton (Whig)	1845 - 1848
Daniel Haines (Dem.)	1848 - 1851

George F. Fort (Dem.)	1851 - 1854
Rodman M. Price (Dem.)	1854 - 1857
Wm. A. Newell (Rep.)	1857 - 1860
Charles S. Olden (Rep.)	1860 - 1863
Joel Parker (Dem.)	1863 - 1866
Marcus L. Ward (Rep.)	1866 - 1869
Theodore F. Randolph (Dem.)	1869 - 1872
Joel Parker (Dem.)	1872 - 1875
Joseph D. Bedle (Dem.)	1875 - 1878
George B. McClellan (Dem.)	1878 - 1881
George C. Ludlow (Dem.)	1881 - 1884
Leon Abbett (Dem.)	1884 - 1887
Robert S. Green (Dem.)	1887 - 1890
Leon Abbett (Dem.)	1890 - 1893
George T. Werts (Dem.)	1893 - 1896
John W. Griggs (Rep.)	1896 - 1898
Foster M. Voorhees (Rep.)	1899 - 1902
Franklin Murphy (Rep.)	1902 - 1905
Edward C. Stokes (Rep.)	1905 - 1908
John Franklin Fort (Rep.)	1908 - 1911
Woodrow Wilson (Dem.)	1911 - 1914
James F. Fielder (Dem.)	1914 - 1917
Walter E. Edge (Rep.)	1917 - 1919
Edward I. Edwards (Dem.)	1920 - 1923
George S. Silzer (Dem.)	1923 - 1926
A. Harry Moore (Dem.)	1926 - 1929
Morgan F. Larson (Rep.)	1929 - 1932
A. Harry Moore (Dem.)	1932 - 1935
Harold G. Hoffman (Rep.)	1935 - 1938
A. Harry Moore (Dem.)	1938 - 1941
Charles Edison (Dem.)	1941 - 1944
Walter E. Edge (Rep.)	1944 - 1947
Alfred E. Driscoll (Rep.)	1947 - 1954
Robert B. Meyner (Dem.)	1954 -

WHAT'S IN A NAME

Perth Amboy is situated on a height of land at the junction of the waters of the Raritan River and the Arthur Kill Sound. These waters joining the open sea form Raritan Bay. The City is only a fifteen minute ferry ride from the southern tip of Staten Island which is a part of New York City. A person standing on or near the shore in the southern part of the city can see the North Jersey coast line from South Amboy to the Heights at Atlantic Highlands near Sandy Hook and to the deep sea horizon. Perth Amboy is a part of the North Jersey Coast Line. The Heights is the highest point of land on the Atlantic Coast between Maine and Florida. The Dutch came to this town in 1623, three years after the landing of the Pilgrims. The first land purchase was 28 years later, in 1651. There is no record that the Dutch lived here before 1651.

The origin of the name of Perth Amboy has been a matter of great interest to its citizens, past and present.

William A. Whitehead, in his *Early History of Perth Amboy*, is authority, and good authority, for the fact that the point of land at the mouth of the Raritan River where it flows into Raritan Bay was first deeded by the Indians to Augustine Herman, December 8, 1651, and that in the deed it was called Ompoge. In 1655 in a second deed of the same land it was called Emboyle and later the name Amboyle was used. It is certain that Ompoge was the Indian name for the point of land. Dr. Charles Philhower, retired Superintendent of Schools of Westfield, N. J. is the foremost authority on the names, language and customs of the Indians of New Jersey. He says Ompoge was an Indian word meaning point or elbow, and that Emboyle had the same meaning.

In 1664 the land deeded to Augustine Herman was deeded to Bartley, Denton and Watson, but no name was given to the land. In 1665 Bartley transferred his right in the land to Philip Carteret and used the name "Arthur Cull, or Emboyle", which was sometimes written "Amboyle". Whitehead and later writers concluded that the name Ambo conferred upon the point after it was settled by white men was derived from Amboyle. The Perth in Perth Amboy was in honor of the Earl of Perth, one of the proprietors of the royal grant of land. It is easy to see how Emboyle became Amboyle and Amboy. Leave off the "le" and you have Amboy.

The city had several names before it became Perth Amboy. They were: Amboy Point, Amboy, Perth, and New Perth. In the minutes of the Board of Proprietors of East Jersey, August 14, 1687, the city is referred to as New Perth. To this day many of the inhabitants use the word Amboy, and in the telephone directory thirty-two business concerns use the name Amboy rather than Perth Amboy in the company name. Perth Amboy High School is frequently called Amboy High. Several towns and cities in various parts of the country are named Amboy, but Perth Amboy, N. J. is the only place in the world bearing that name.

There is an interesting story about how Perth Amboy got its name: When the Earl of Perth first came to Amboy, residents, Indians and officials went down to the shore to greet him. Being a Scot, Perth wore the kilt. When he came ashore the Chief said, "Perth am girl" and the Earl replied, "No, Perth am boy." Alas for a good story! The Earl of Perth never came to America.

In Peru there is a village named Amboy by the Indians. It is at the confluence of two rivers as Perth Amboy is. It is probable that a similarity of language of the Peru Indian tribe and that of the Leni Lenape of Amboy Point accounts for the name Amboy. There are at least four towns or villages named Amboy in the United States: one in Lee County, Illinois; one in Hillsdale County, Michigan, one in Oswego County, New York, and one in Fulton County, Ohio. There is only one Perth Amboy in the world. In Perth Amboy there are many people who do not know why Perth is part of the city's name. Nearly everyone in Scotland knows.

LONDON, JULY 20, 1682

Instructions from the Board of Proprietors in England to Governor Lawrie relating to the laying out of Perth Amboy: . . . "Whereas one George Lockhart, who has a considerable plantation in the Province (as he informs us) is desirous to have the marshal's place, and offices (We

giving him a commission for that office, together with a lot of 10 acres in Perth town) to build us a prison and a town house there, we do wholly leave it to him, to consider what accommodation thereby may be to us in that proposition, and do hereby fully empower him to grant such commission, and append our seal unto it, and make such agreement with the said George Lockhart as (being on the place) he shall see meet.

"As to the lots of Amboy point, and the town of Perth, there is to be built, we desire that due care may be taken that it may be made regularly according to a scheme which is intended herewith to be sent; to be sure that the streets be large, that the houses be not crowded one upon the other, but that each house have backwards a considerable void for a yard and garden, that no street be laid close to the back of another without an interval of at least a pair of butts, and that the key and market place be also conveniently ordered."

Woodbridge was granted a charter June 10, 1669. That was half a century before Perth Amboy received a charter from King George II or 49 years. The area which is now Perth Amboy was a part of Woodbridge. The charter provided that "Amboy Point be reserved towards the thousand acres of upland and meadow that is reserved, to be disposed of by the Lords proprietors . . . and that the nine hundred acres of upland are to be in and about Amboy Point . . . and the hundred acres of meadow are to be laid out in the most convenient place adjacent to Amboy Point."

The reservation of Amboy Point for the benefit of the Lords Proprietors was based on the judgment of Lord Carteret, the Governor. At that time the residence of the Governor was at Elizabethtown (Elizabeth), the seat of government of the colony of East Jersey. The governor was disturbed by the opposition to his authority at Elizabethtown, and he was contemplating the establishment of a new town for the seat of government, a capital city of the province. His early death prevented his seeing the accomplishment of his plans.

But shortly thereafter the proprietors of East Jersey stated their purpose, "if the Lord permit, with all convenient expedition, to erect and build one principal town, which by reason of situation, must in all probability be the most considerable for merchandise trade in those parts; to be placed upon a neck or point of rich land called Amboy Point, lying on the Raritan River, and pointing to Sandy Hook Bay, and near adjacent to the place where ships in great numbers commonly ride at anchor."

Then came their "proposals" or constitution as follows:

"WHEREASMUCH as Amboy Point is a sweet, wholesome and delightful place, proper for trade, by reason of its commodious situation, upon a safe harbor, being likewise accommodated with a navigable river, and fresh water, and hath, by many persons of the greatest experience and best judgment, been approved for the goodness of the air, soil and situation;

"We, the proprietors, purpose by the help of Almighty God, with all convenient speed, to build a convenient town, for merchandise, trade and fishery, on Ambo Point; and because persons that hath a desire to plant there, may not be disappointed for want of proposals, we, the proprietors, offer these following:

"Firstly. We intend to divide 1500 acres of land upon Ambo Point into 150 lots; which lots shall consist of 10 acres a lot; 100 of the lots we are willing to sell here, and 50 we reserve for such as are in America and for long desired to settle there.

"Secondly. The price of each lot will be 15 lb. sterling to such as purchase before the 25th of December, 1682; and to such as purchase afterwards, before the 25th of December, 1683, 20 lb. sterling.

"Thirdly, every lot is to be as equally divided as the goodness of the place doth require and situation can admit.

"Fourthly. A most convenient spot of ground for a town shall be divided into 150 equal shares and set out into streets, according to rules of art; and no person shall be preferred before another in choice, whether purchaser or proprietor.

"Fifthly. We reserve 4 acres for a market place, town-house &c., and 3 acres for public wharfs.

"Sixthly. Each purchaser is obliged to build a dwelling house in the place designed for the town and to clear three acres of upland, in three years, or else the proprietors shall be reinstated in such lots wherein default is made, repaying the purchase money.

"Seventhly. We, the proprietors, do within a year, hope, by God's assistance, to build for each of us one house on Ambo Point, which we intend shall stand, in an orderly manner, according to the best and most convenient model.

"And in pursuance of the design of the propositions above said,

"Eighthly. And for the encouragement of carpenter, joiners, brick and tile makers, bricklayers, masons, sawyers, and laborers of all sort, who are willing to go and employ themselves and servants, in helping to clear ground and build houses upon the general account of and for the proprietors;

"The said proprietors will engage to find them work and current pay for the same, in money or clothes and provision, of which there is plenty (as beef, pork, corn &c.), according to the market price at New York, during the space of one year, next after the 25th day of December, 1682; in which time (through God's blessing and their industry), they may have got wherewithall to buy cows, horses, hogs and other goods, to stock that land, which they in the meantime may take up, according to their conscience; neither shall such persons pay rent for their said land, so long as they are employed in the proprietors' work; and their wages shall at all times be so much as other such artificers and laborers, in the said provinces, usually have; nor shall they be obliged to work for the proprietors longer than they find encouragement so to do.

"Ninthly. And for the more ready and set employing those workmen and laborers that shall transport themselves to East Jersey, this is to let all laborers and persons that shall transport themselves, know, that they must upon their arrival upon that place, repair to the Registrar of the above said province, and enter themselves according to their respective quali-

fications and designs, and thereupon they shall be entered into the service and pay of the proprietors”.

All of the above listed proposals are found in their entirety in Smith's N. J. p. 543, East Jersey, page 211; and also on pages 4 and 5 of Whitehead's "Early History of Perth Amboy."²⁵

CHAPTER III

AUGUST 21, 1682

SAMUEL GROOM

One of the twenty-four proprietors and styled "Mariner of Stepney". Appointed surveyor-general and receiver-general in 1682, and accompanied deputy Governor Rudyard to the province in that year.

He was the first to realize the fine location of Perth Amboy and was the first to lay it out in accordance with the projected plans of the proprietors.

The proprietors at first placed him in charge of a cargo of goods worth 750 pounds with which to purchase Indian titles.

He made his will on August 21, 1682 and died the following year. He left unfinished, on the stocks, the first vessel built in East Jersey. Groom Street perpetuates his name in Perth Amboy.

His family never came to the province.

AUGUST 11, 1683

A letter from Samuel Groom, Surveyor General in East New Jersey. Friends and fellow proprietors:

"Since my last I have sounded the channel from Amboy to Sandy Hook, and find it to be a broad and bold channel, in no place less than three fathoms in high water, in ordinary tide, 4, 5 or 6 fathoms except in one short place. Raritan river is a good river, and hath a good tide of flood overpowering the freshes of 30 miles above Amboy; after its flood, the tide hath no force against the freshes which come out of several branches of the Raritan, and join in one, 40 or 50 miles above Amboy.

"I have spent considerable time in making discovery. I have not yet had the time to lay out much land for you, only about 17 or 18,000 acres in one tract, good upland near Elizabethtown.

"I have now seen the tract of land against Amboy Point formerly laid out by Vanquillian, it is on the west side of a creek called Chingerora, about 8,000 acres. And I intend shortly as much or twice as much more of it; but first we must talk with the natives about that, and other tracts of land they are not yet paid for. The last day of this month is appointed to treat with several Indians, to buy several good tracts nigh the head of the Raritan . . .

"Now know that Raritan River is accommodated on both sides with salt and fresh meadows: salt, as far as sea waters flow or predominates; and fresh above, as the river of Thames. We have above 3,000 acres of meadowing butting the river, but I hope it will never hurt Amboy town. Besides report says, that the upland next adjoining the meadowing, beginning over against Amboy, and so up 10 or 12 miles to a river that strikes out of the Raritan South, and is called South River, is but mean land.

"It may be well, if you would agree to take each a 24th part of lands as we may lay them out, whether it be more or less, or else take 500 acre lots, and let these lots be cast when 24 times 500 acres is laid out; and where we can make greater lots we may. WE HAVE NOW GOT THREE HOUSES AT AMBOY, AND THREE MORE READY TO BE SET UP, BUT WORKMEN ARE SCARCE AND MANY OF THEM BASE. The best will work but when they can spare the time from their own plantations; (if no help comes it will be long 'ere Amboy be built, as London is.) Housing will bring trade to this place, the Indians come thither to get fish, fowl, oysters, clams, mussels, etc. (as people go to market for things they want) and these Indians bring at seasons great quantities down Raritan, so by Amboy and to New York, where they have a continual supply of things they want.

"The houses at Amboy are 30 feet long, and 16 feet wide, 10 feet betwixt joint and joint, a double chamber made with timber and clay, as the manner of this country is to build and will stand in about 50 pounds a house, this pay procured here for 25 in goods they first cost, shall make you no return this year, seeing we are about purchasing and surveying all which will run out money in this place where men are so scarce to be had. On such accounts, I must, as well as I can, turn your goods into money, provisions and goods for the Indians. I HAVE LAID OUT AMBOY INTO 150 LOTS AND HAVE SENT HOME A DRAUGHT OF IT.

Your,

SAMUEL GROOM."

"SEPTEMBER 21, 1683

Instructions for laying out of Perth Town in East Jersey.

Mr. Gawen Lawrie and Mr. Samuel Groom.

"We, underwritten on behalf of ourselves, and the rest of the proprietors of the Province of East Jersey having further considered that much of the interest of the said Province is the expeditious building of the ground on Ambo Point, which we intend shall be called "Perth Town", do give you the orders and instructions following: (Vizt.)

"1st. That as soon as possible, after it shall please God, you are safe arrived in East Jersey, you do inspect that which is done by our former order to Samuel Groom, concerning building of 24 houses in Perth Town, one for each propriety, and in case they be not done, that when you cause them to be finished with all expedition, and on each house there may be bestowed thirty pounds sterling; price cost in England but not more.

"That you do let no house belonging to any such proprietor, but on this condition, that when himself, or any agents, or servants arrive to inhabit there, the said house shall be surrendered on six months warning.

"That it may appear how greatly desirous the proprietors are of expediting the work of building this towne, they do unanimously consent that there be a house built for the governour at public charge and in pursuance

thereof, do hereby order and impower you to set out such a portion of land, in such convenient place as you shall think most convenient to build the said house thereon, and to enclose so much ground as may be necessary, and moderately useful, for garden, orchard and the other accommodations for a governor; and to answer the charge thereof, you are hereby empowered and ordered to make use of the public stock in the said Province, and in case that fall short, we do consent, and agree and accordingly hereby empower you to draw bills on such proprietors as are in Scotland by themselves and for such proprietors as reside in the said Province you are to charge them with their parts, so as, on every respective proprietie you draw or charge the value of ten pounds sterling, and no more, which if there be occasion for, it shall be laid out on the said intended house for yourself, and those that succeed you as governor of that that said Province, and shall remain, and forever be deemed as the public estate of the proprietors in joint stock; but the four and twenty houses to be first finished before ye governor's house go on.

"You are also hereby ordered to remove the government of the said Province to Perth Town with all possible expedition, and that ye Council do sit there, and that ye courts, and quarter sessions, be held there and that all such public business be brought thither, as may promote the dispatch of the building the said towne, and the trade thereof, to give encouragement to all such as shall come to settle there.

"Thos. Cox, Richard Mew, Clement Plumsted, Gawen Lawrie, Thomas Cooper, Thomas Barker, William Dockwra, Thomas Hart, William Gibson.

"Dated in London the 21st day of September, Anno Domi, 1683 and sealed with the seal of the Province.

The signatures of the copy sent to Scotland were arranged as follows:

Subscribed in Scotland the 22 of October and the 11th of November, 1683.

Thomas Cox, William Dockwra, William Gibson, Thomas Hart, Richard Mew, Clement Plumsted, Thomas Cooper, Gawen Lawrie, Thomas Barker, Perth, Robert Burnet, Robert Barclay, William Gibson, & Proxie for William Penn, John Hancock, Robert Gordon, Peter Sonmans, James Brian, elder, Johanna Sonmans, Rachel Sonmans, J. Drummond.

"APRIL 17, 1686

"ESTABLISHING THE COURT OF COMMON RIGHT

"At a meeting of the Council begun and held at Perth Amboy the above date.

"Present Governor Lawrie, Major John Berry, Major William Sandford, Isaac Kingsland, Benjamin Price, Samuel Dennis and Henry Lyon, Council.

"A bill touching the Court of Common Right brought from the house of deputies was here read amended and sent them back.

"A bill touching the court of Common Right held at Amboy only and that twice in each year was read again—and signed by our governor for this board's concurrence.

THE GLORY THAT WAS AMBOY POINT

Times change; Amboy Point in 1958 is not altogether a "sweet wholesome, and delightful place."

Whitehead in 1856 wrote thus about Amboy Point before its settlement, "... when reposing in all the freshness and beauty of a new creation, its trees, its vines, its soil, yet undisturbed by the intruder Man — how rich, how attractive to the lover of nature, must have been its aspect."

On May 30, 1683 Thomas Rudyard, first Deputy Governor, wrote of Amboy Point, "... We find it extraordinary well situate for a great town or city beyond expectation . . . The point is good, lovely land, ten, twenty feet above the water mark."

The first Surveyor General, Samuel Groom, wrote August 21, 1683, that they had erected three houses and were working on others. The houses were "thirty feet long and sixteen or eighteen feet wide, with a double chimney". He complained that "workmen are scarce, and many of them base; and he concluded with words that were prophetic, "If no help comes it will be long ere Amboy be built as London is."

In February, 1684, Gawen Lawrie came to Amboy. He superseded Thomas Rudyard as Deputy Governor. With him the proprietors sent a commission which named the new town Perth in honor of James, Earl of Perth, one of their associates. Amboy as the name of the town was dropped for some time, but was used when applied to the point of land.

Under date of September 21, 1683, the Proprietors directed Deputy Governor Lawrie to erect a house for the Governor. They wrote: "That it may appear how greatly desirous the Proprietors are of the expediting the work of building this town. They do unanimously consent and agree that there be a house built for the Governor, at the public charge, and in pursuance thereof, do hereby order and impower you to set out such a portion of land, in such convenient place, as you shall think convenient, to build the said house thereon; and to enclose so much ground as may be necessary and moderately useful for garden, orchard, and other accommodations for a Governor."

Lawrie was ordered "to remove the Government of the Province to Perth Towne with all possible expedition and that ye Council do sitt there, and that ye Courts and quarter sessions be held there, and as soon as may be, that the Assembly do sitt there and that all the public business be brought thither" (from Elizabethtown). They also made Perth Towne a Port of Entry.

In March 1684, Deputy Governor Lawrie wrote to the proprietors in London, "At last I pitched upon a place, where a ship of three hundred tun may ride safely within a plank length of the shoar at low water, and joyning thereto is a piece of marsh ground, about twelve perch broad and twenty perch long; and high land on each side like our keys by London bridge . . . There is no such place in all England for conviency and pleasant situation." Lawrie's statement, "At last I pitched upon a place etc." clearly implies that he had selected the site for the town, but the place for the location of the seat of government had been selected before Lawrie came

to America. Surveyor General Groom, as noted, had built three houses by August, 1683, six months before the arrival of Lawrie.

Later Lawrie wrote, "Among all the towns that are settled here, there is none so convenient for trade as New Perth, for ships of great burden may come up close to the town, and may come up any time in the winter. There comes a ship of three hundred Tun in there this winter, in the hardest frost we had, and lay hard by the town, so near that she was tyed to a tree." These letters and others were published in Scot's Model of the Government of East New Jersey in America and republished by the New Jersey Historical Society.

Amboy Point, as stated by the Proprietors to Governor Lawrie in 1683, was "a sweet, wholesome, and delightful place". Whitehead and many others wrote of its natural beauty, its trees, its meadows, and the attractiveness of the Bay and Sound. For nearly a century Perth Amboy was the most important town in the colony, and along with Boston, Williamsburg, Philadelphia and New York, it was one of the five great towns in America. In that group Amboy ranked no lower than third.

Here was the seat of government of East Jersey and the homes of the wealthy and powerful families. The old Capital was one of the most charming towns in America. But in 1776, when it was no longer the Capital of New Jersey, her glory days were gone for many years. But 1958 Perth Amboy has beauty and attractiveness.

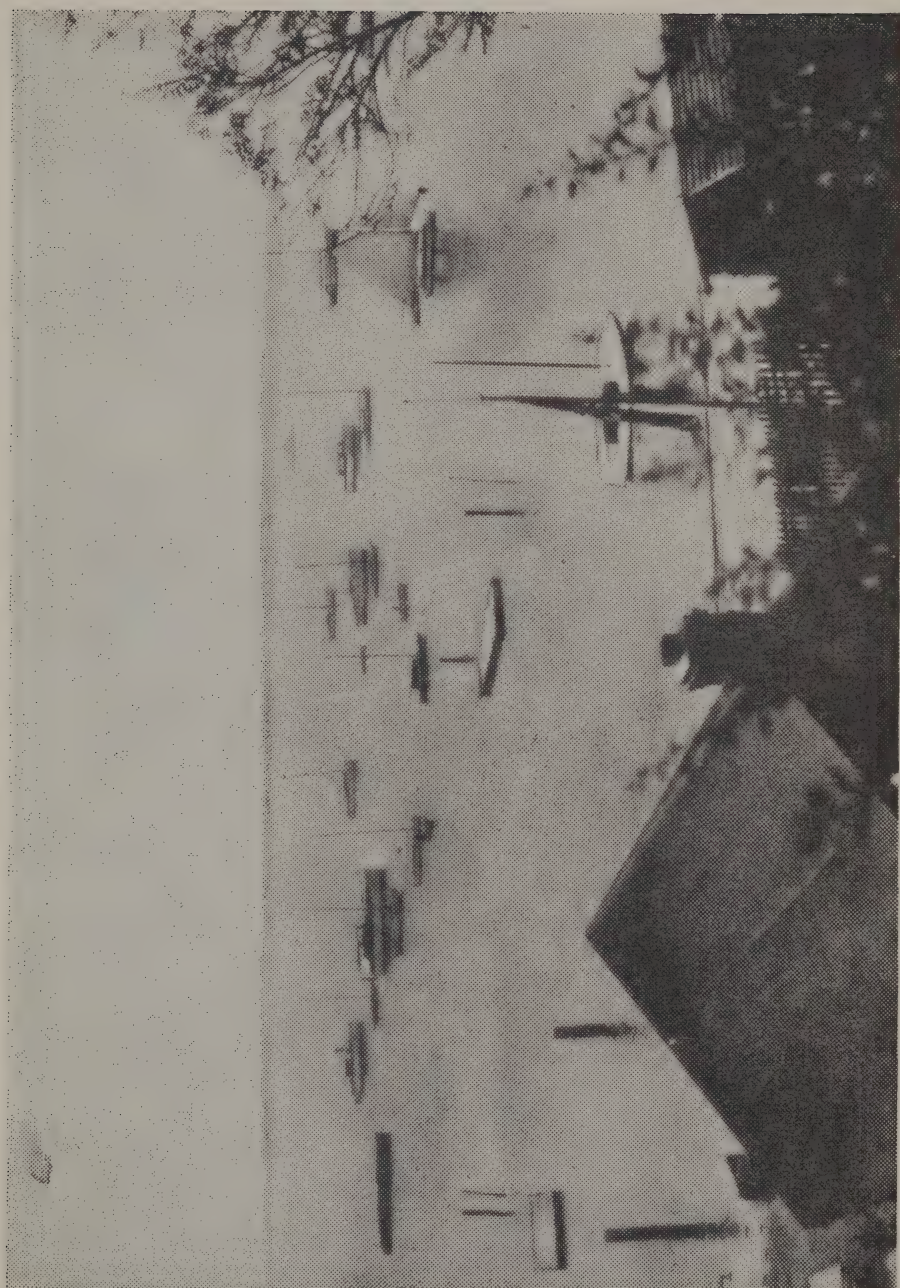
Those Perth Amboy people who mourn the beauty and charm of the ancient town about which the early settlers wrote and which Whitehead, the historian, recorded, can find beauty here still. It is true that the great groves of tall trees are gone and that the fields of grass are no longer here. The Little brook rising in a gush of pure water from an underground stream at the top of the hill on the west side of Kearny Avenue and which flowed east through St. Peter's Churchyard to the sea has gone underground.

Take Christmas in Amboy. There is something special about Christmas in the old Colonial City. Smith Street and parts of State and Madison Avenue and Hall Avenue, sparkle merrily with lights, as soon as darkness comes down. All day and well into the night crowds of happy people crowd the streets and the stores. There is something at once awesome and inspiring in a Christmas shopping crowd.

On the streets all over town many residences are decorated for the Christmas season. There is the tall Christmas tree at City Hall twinkling with lights, and, the smaller but no less beautiful evergreens at the First Baptist and First Presbyterian Churches, and illuminated City Hall itself, part of which has stood and looked out on the square for 244 Christmas seasons.

In March 1684 deputy governor Gawen Lawrie wrote to the Proprietors in London; "I pitched upon a place where a Ship of three hundred Tun may ride safely within a plank length of the shoar at low water."

Today great ships ride at anchor off Amboy Point, sometimes as many as six at a time. They are ocean going tanks and freighters. Great sea-going tugs as large as the "Ship of 300 Tun" ply the waters of Raritan Bay, some of them go behind Staten Island to New York, and some of



RARITAN YACHT CLUB

them disappear beyond the Highlands on their way around Sandy Hook to the Open sea.

In the summer half a hundred sail of the Raritan Yacht Club ride the waters of Arthur Kill and the Bay and make a scene of beauty as fine as any that greeted the first settlers of Amboy Point.

EARLY SETTLERS

Only a small amount of information, comparatively, has come down through history to the present generation concerning those enterprising and valiant people who were the early settlers of East Jersey and of Perth Amboy in particular. Not even all of those who sat in the seats of the mighty in the government of East Jersey before and after Perth Amboy became the seat of government, are known to the present generation. Among them were:

"Chiefs, who under their gray stones
So long have slept, that fickle Fame
Has blotted from her roles their names."

In this history of Perth Amboy, the writer will record the names and attempt to bring to light some of the labors and accomplishments of a few of the early settlers.

The history of the United States discloses that the American people, from the earliest colonial times to the present have been a move-about people. "Go west young man" — and young woman — did not begin with Horace Greeley. Some of the families of the early settlers in the Eastern Seaboard remained at home. The Adamases, the Bradfords, and the Saltonstals of Massachusetts; the Allens of Vermont, the Livingstones of New York and the Randolphs of Virginia are examples.

The study of the history of Perth Amboy discloses the fact that there are few present-day representatives of the families who were its residents when the city was capital of the province. But it is to the credit of Perth Amboy people through nearly thirty decades that the family names of many of the great men of the earliest days of the town have been honored and preserved in the names of streets of the city they founded. Among the streets so named were: Barclay, King, Kearny, Parker, Stevens, Johnstone, Gordon, Nevill, Halstead, Watson, Forbes, Barclay, Willocks, Harrison.

Rudyard discharged Groom from office because of his opposition to Rudyard's land plans on the Raritan River. The proprietors sided with Groom and he would have been reinstated by them, but he died in 1683. He was building at the time of his death a ship which was subsequently completed and was the first ship built in East Jersey.

Deputy Governor Rudyard gave the titles of Surveyor General and Receiver General to William Haige. Haige served until 1685 and was succeeded by George Keith. The proprietors, in recognition of the valuable services of William Haige, gave him five hundred acres of land in Monmouth County. It was Keith who ran the line between East and West Jersey in 1687

THE SCOTS

Many of the early settlers in East Jersey, including Perth Amboy, were Scots who were in disfavor with the government in Scotland. Among them were Lord Niel Campbell, who came to East Jersey in 1685, having bought the proprietary rights of Viscount Torbi. He brought a large number of settlers. Among them were: David Alexander, John Campbell, John Duncan, John Chalmers, Marion Chalmers, Robert Chalmers, William Dunlap, John Boyd, John Forbes, John Barclay, Garret and Walter Wall, and Thomas and Stephen Warne. Lord Campbell was Governor of East Jersey immediately upon his arrival. In 1920 Jerry McQuade in a history sketch on Perth Amboy wrote: "The year 1685 was a pivotal year for the Scotch. Orders were issued from the throne that they must conform to the established religion and take oath of allegiance to the Romanist king."

John Barclay came to Perth Amboy in 1688. He was a brother of Governor Robert Barclay, 1682-1683. John Barclay's residence was in the rear of the Golding family home on High Street and Market. Mr. Barclay served as Deputy Surveyor General under George Keith, and as Surveyor General, Deputy Secretary and Registrar, Registrar of the Court of Chancery, Clerk of the Court of Small Claims, Clerk of the Court of Common Right, Clerk of the Supreme Court, and as Amboy's member in the East Jersey Assembly. He was a warden of St. Peter's Church and Clerk of the Vestry.

Thomas Gordon, like John Barclay, Thomas Rudyard, Gawen Lawrie, Samuel Groom and other important men among the early settlers of Amboy, was a Scot. These Scots were all members of St. Peter's Church and are buried in St. Peter's churchyard. Thomas Gordon first came to East Jersey from Pitlockie, in Scotland, in 1684, and lived at Cedar Brook near Scotch Plains before coming to Amboy. Before leaving Scotland he had made himself a Proprietor by purchasing one twentieth of Governor Robert Barclay's holdings. In 1692 he was made deputy secretary and registrar for the Proprietors and clerk of the Court of Common Right and Registrar of the Court of Chancery. The next year he was made a Probate Judge. In 1695 he was sent to England to tell of the conditions here and he was gone three years. In 1700 he again became a Probate Judge and in 1702 the Proprietors made him Chief Secretary and Registrar. He represented Amboy in the Provincial Assembly from 1703 to 1709 and part of the time was speaker. Under Governor Hunter and Governor Burnet he was a member of the Council and from 1710 to 1719 he was receiver-general and treasurer of the Province. He died in 1722 and was buried in St. Peter's Churchyard. A large stone covering his grave is covered with an inscription in Latin, of which this is a translation made by Rev. James M. Chapman:

"In hope of a happy resurrection, here is deposited what in Thomas Gordon was found mortal: who, being descended from an ancient family of Pitlochie in Scotland, could have gloried, had that been proper, in his extraction; yet in him was not wanting that of which he might justly boast, for as the secretary of the province he exerted his best abilities in behalf of the councils of the state acceptably to all. Dear to his relations, a sincere worshipper of the eternal diety, he enjoyed life, and died with resig-

nation on the 28th day of April, in the year of our Lord, 1722, in the 70th year of his age.

"His mourning consort, who also desires to be interred here, has caused this monument, such as it is, to be set. He lived long as he desired—as long as the fates appointed—thus neither was life burdensome, nor death bitter."

David Mudie came to Perth Amboy in 1684. He was a native of Montrose, Scotland. He arrived with four children and thirteen servants. His wife and several other children remained in Scotland. History does not tell us why. In November, 1686, two years almost to the day of his arrival, he went back to Montrose for a short visit and returned to Perth Amboy where he remained until his death in 1696. He is buried in St. Peter's Churchyard.

David Mudie was judge of the Court of Common Right and was a member of the Governor's Council. He was a prominent and successful man in Amboy. He built the best house in the town, "a good handsome house, six rooms off a floor with a study, two stories high above the sellers, and the garret above". He built a "horse mill". It was a giant mill, thirty-two feet wide and forty feet long, with a great wheel thirty feet in diameter. He charged two shillings sterling for grinding each boll of wheat or Indian corn. It was a great credit to the enterprize of Mr. Mudie that he built the first grist mill in East Jersey, and five years before populous Newark built one by general community action.

In December, 1685 there came to East Jersey another group of Scots who landed in Amboy. These were men who had been persecuted. Wodrow's "History of the Sufferings of the Church of Scotland" (4 vols.) depicts the experiences and the circumstances leading up to the exodus of these Scots to Perth Amboy. These Scots were persecuted for their religious beliefs.

In 1682 Sir John Scot of Scotstorbit in Edinburgshire was fined six thousand pounds by Cromwell's Lord Commissioner, Middleton. On June 25, 1674 a son, George Scot, of Pitlochrie, was fined a thousand pounds, plus, not only for refusing to take the oath of supremacy but also for his "impertinent and extravagant carriage before the Council". On July 23, 1674 he was fined a thousand pounds "for harboring" John Welsh who was one "of proscribed ministers" who were not allowed to preach or expound scriptures or pray anywhere but in their own families. Scot was imprisoned for being at a proscribed meeting. In 1680 he was imprisoned for the third time. On April 1, 1684 he was released from prison upon his petition to be allowed to go to the plantations and to have Archibald Riddell, his wife's cousin, who was one of the abnoxious and proscribed preachers, go with him.

As soon as released, Scot, the Laird of Pitlochrie, began to write his "The Model of the Government of East Jersey in America". It was from that volume that William A. Whitehead found much of the authentic information which he included in his histories about East Jersey at that time and the settlers who came from Scotland.

Permission to leave Scotland was granted by the Right Honorable Earl of Perth, Lord High Chancellor of Scotland, . . . "provided such persons

to be transported by him be not declared traitors, rebels, fugitives; and that without any Let, Impediment, or Molestation, from any person whatever": Given at Edinburgh the first of January, 1685. "For all Magistrates, Officers, and Soldiers within the kingdoms of Scotland, whom these do or may concern". Scot and the 200 passengers of the ill-fated "Henry and Frances" had been persecuted by the king.

On September 5, 1685, Scot's ship, the "Henry and Francis of Newcastle", of "three hundred and fifty tun and twenty great guns, Richard Hutton, Master, sailed out of the Harbor of Leith with about 200 passengers. Scot died aboard ship and on Dr. John Johnstone devolved the direction of the voyage. Most of the 200 were banished persons. Many of the people who came in Scot's ship went to New England. Dr. John Johnstone was the first physician in New Jersey. He became one of the great leaders of New Jersey. He married George Scot's daughter. He was instrumental in obtaining the Charter for St. Peter's Church in 1718 and Perth Amboy's City Charter in the same year. He was the first of the Johnstones after whom Johnstone Street was named.

James, Earl of Perth, in whose honor the Capital City was named, inherited the title and estates of his father in 1675. He became one of the proprietors of East Jersey through his association with John Barclay who was Governor 1682-1683, and with William Penn. Penn later was a proprietor of West Jersey.

In 1684 the Earl of Perth became Lord High Chancellor of Scotland under King James II. According to Whitehead (p. 416) he had been "honored with the chief administration of Affairs in Scotland as a reward for his staunch adherence to the Stuart family, and his adoption of the Roman Catholic religion."

In 1685 the Earl of Perth as Lord High Chancellor of Scotland but acting for King James II, sanctioned the enbarcation of George Scot and his unfortunate followers, who had been persecuted for not conforming to the religion of the Catholic Church. There is no authentic information to show that his conversion to the Catholic faith was not sincere and real. Whitehead (p. 417) says, "Of the sincerity of his conversion to the Roman faith these letters (Perth's letters) give abundant evidence".

After the ^{abdication} of James II in 1688 the Earl was arrested and imprisoned in the Common prison at Kirkbaldy where he was confined until 1693. Then he was released after giving bond of 5,000 pounds to leave the kingdom. It is ironic that he obtained his release, after persecution, in the same manner in which George Scot had obtained his.

In the early days of Amboy, there was no special local government. The name Perth was soon joined with the name of the point, Amboy. County government regulated the town and its police. But in 1686 the Provincial Assembly held its first session in Amboy, and in 1688 Amboy was allowed two members of the Assembly.

The charter was obtained from Governor Robert Hunter, August 24, 1718 and was granted by King George I. The title of incorporation was "The Mayor, Recorder, Aldermen and Commonality of the City of Perth Amboy". The preamble reads as follows:

"GEORGE, by the grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c., To all Persons to Whom These Presents shall come, Greeting:

"Whereas our faithful subjects John Johnstone, Thomas Gordon, John Hamilton, George Willocks, John Barclay, William Eier, John Stevens, William Hodgson, William Frost, Henry Berry, John Sharp, Thomas Turnbull, Andrew Redford, and Alexander Walker, and many other inhabitants of our town of Perth Amboy in our province of Nova Cesarea, or New Jersey, by their humble petition presented unto our trusty and well beloved Robert Hunter, Esq., petitions their Captain-general and Governor-in-chief of our said province of New Jersey, New York, and tracts of land depending thereon in America, and Vice-Admiral of the same, &c., on behalf of themselves and others, the freeholders and inhabitants of the said town have set forth, that the said town of Perth Amboy, is not only the best situation for place of trade in our said province of New Jersey and has a harbor for shipping preferable to those in the provinces adjoining, but that it is also the only port appointed for the collecting of our customs in the eastern division of our said province of New Jersey: that the said town hath many years languished under designed and unjust impositions to prevent its growth to the loss and detriment of the province, until the government happily sent under the name of our said governor's just administration. The petitioners with a due sense of gratitude thankfully acknowledge its new life and present prospects of becoming a place, is to be wholly attributed to our said governor's expensive encouragement and favorable countenance, as also the repeated instances of his benignity during the course of his mild administration, is what gives the petitioners hope that their present supplication may prove successful though their request is not to be granted of right, but grace; Therefore humbly pray for our royal grant by letters patent under our great seal of our said province, to incorporate the freeholders, inhabitants of the said town of Perth Amboy, into a Body Corporate and politic, with perpetual success, by what name our said governor shall think fit; and also to grant such immunities and prevalations as may be thought requisite for the well conducting and ruling thereof &c.

We, being willing to promote all trade, industry, rule and good code amongst all of our loving subjects, in granting their reasonable request, in that behalf: Therefore, know Ye, &c."

The Mayor, William Eier, and certain other officials were named in the Charter

The document is considerably longer than the part quoted above, but the rest of it is not important enough to demand its inclusion here.

The charter provided for a mayor, recorder, four aldermen, town clerk, four assistants, a sheriff, a chamberlain or treasurer, a sergeant at mace, three constables, and two overseers of the poor. The charter provided that the

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WILLIAM EIER,
FIRST MAYOR OF PERTH AMBOY

"mayor and succeeding mayors of the said City shall, and may have a mace borne before him and them".

The Mayor and certain other officers were to be appointed by the Governor. The Aldermen, coroner, constables, overseers of the poor, were elected by a majority vote of the freeholders.

A City seal was prescribed and is still the Seal of Perth Amboy. It was provided that . . . "on the dexter a hunting-horn and over it "Arte Non Impetu"; on the sinister a ship riding at anchor in the harbor, under it "Portus Optimus". The Latin words "Arte Non Impetu" mean "By skill not by force"; "Portus Optimus" means "The greatest port". For a century beginning in 1682 the governors, the proprietors, and the people of Perth Amboy hoped and believed that the town would be the greatest port in America, and that is the reason the charter provided that "Portus Optimus" should be inscribed on the city seal.

The hunting-horn and "Arte Non Impetu" are reproductions of the arms of Governor Robert Hunter. Not only did the petitioners pay fullsome compliments to the Governor in the wording of this petition, but they doubly insured their cause by placing the arms of his family upon the City Seal to remain inscribed thereon forever.

Under the provisions of the Charter the Common Council held its meetings in the court house which was also the City Hall. The Mayor presided, and he and three aldermen constituted a quorum. All laws and ordinances had to be submitted to the Governor for approval. He had six months in which to approve or disapprove, but pending action by the Governor they were effective after being adopted by the Common Council.

There are no available records showing how long William Eier served as Mayor. It is probable that he was Mayor only one year, because he was Judge of the Court of Common Pleas for Middlesex in 1719. There are no known records to show who served as Mayors of the City from 1718 to 1758.

The Charter named the first persons to hold the offices and they were to hold their offices until the annual election. These were the officers so named:

Mayor and Clerk of Market William Eier
Recorder James Alexander
Aldermen:

John Parker John Rudyard Samuel Leonard William Hodgson

Assistant Aldermen:

John Brown Andrew Redford Michael Henry Jacob Isleton

Chamberlain & Treasurer John Stevens

Town Clerk John Barclay

Sheriff and Water Bailiff John Harrison

Coroner William Harrison

Marshall or Sergeant at Mace William Frost

Overseers of the Poor John Ireland, Henry Berry

Constables John Herriott, Fred Buckaloo, Alexander Cairns

Making Perth Amboy a city, setting up municipal government, and obtaining encouragement and help from the Governor, were expected to improve the place. Its commerce and its population were expected to increase greatly. The city was expected to become "Portus Optimus", the "Greatest Port" in America. None of those things came to pass.

Governor Morris, in 1739, thought Perth Amboy's harbor was preferable to New York's, "easier to be entered or departed from".

In further recognition of his special favor to Perth Amboy, Governor Hunter made Perth Amboy his official residence, being the first of the Royal Governors to do so. Hunter was originally a Scotch druggist, a deep student and man of intellectual refinement. He was a personal friend of Joseph Addison, the essayist and on good terms with Dean Swift, and other literary lights of his day with whom he maintained regular correspondence. In 1707 he had been appointed Lieutenant Governor of Virginia through the influence of Addison, who was then Under Secretary of State. On the way to Virginia, the ship on which he was crossing the Atlantic was captured by French privateers and Hunter was carried back to Paris as a prisoner. While detained in the French capital, Dean Swift, whose aspirations for appointment to an English or Irish bishopric had several times been frustrated, wrote Hunter begging him to use his influence with Addison to have him appointed Church of England Bishop of Virginia. That he performed this service for his friend we have no doubt, but Addison was adamant—Swift was a competitive essayist and competitors dislike to boost the fortunes of a rival lest the honors they heap on him some day overshadow themselves. Ireland, not America, was to have Dean Swift—see how closely we missed having with us one of the world's greatest geniuses.

As governor, with residence in Perth Amboy, Hunter struck a progressive new note. Previous royal governors had all been bitter partisans, some favoring the land owners and others the merchants. As a result of their partisanship there had been much internal strife and internal discord. Hunter had poise, character, stability and the judicial temperment.

Seeking only the good of the colony as a whole, he sought to compose all differences by treating all alike. In the colony were many Quakers. Under previous administrations, the followers of the established church had sought in many ways to use governmental agencies for the petty persecution of this class. Objection was made to their sitting on juries or holding any public office of profit. Hunter stopped all this and in turn was denounced as the "Protector of dissenters and Quakers."

"I am used like a dog," wrote Hunter to Dean Swift. "After having done all that is in the power of man to deserve a better treatment, I am now quite jaded."

Hunter was succeeded as governor by William Burnett, son of the celebrated Gilbert Burnett, Bishop of Salisbury, Eng. William, Prince of Orange, had stood sponsor in baptism for the governor, when an infant and had named him after himself, a sign that he would look after him and see that he prospered. Educated in turn by his own father and by Sir Isaac Newton, discoverer of the law of gravity, Burnett was suspected at one time of being an infidel, a suspicion that turned on him, despite the high ecclesiastical position held by his father, the shafts of the clergy of the established

church. Burnett refused to honor the licenses issued to ministers by the Bishop of London to preach in Perth Amboy and other settlements in the Province. Some of these preachers, the Governor claimed in justification of his position, were incompetent, and the Province was not to be used as a dumping ground for men unqualified to serve elsewhere.

RESIDENT GOVERNORS

Despite stories and legends there is no authentic knowledge of where the following named governors lived in Perth Amboy: Thomas Rudyard, Gawen Lawrie, Andrew Hamilton, Lord Neil Campbell, and Jeremiah Basse. But it is probable that both Hamilton and Campbell had permanent residence in Perth Amboy. After the provincial government was surrendered to the Crown in 1701-1702 New York and New Jersey had joint governors. New York was becoming more important than New Jersey and so the Governors preferred to live there.

But when Robert Hunter became governor of both provinces, 1710-1719, he acquired a permanent home in Perth Amboy. Whitehead is authority for the following: "Governor Hunter's house in Amboy was on the knoll south of St. Peter's Church, commanding a view of the harbor and the bay and ocean beyond". Other resident governors were William Burnett 1720-1727, Frances Bernard 1758-1760, Thomas Boone 1760-1761, William Franklin 1763-1776. Governor Hunter was the greatest and most democratic of all the Royal Governors.

Governor Burnett was arrogant. In 1725 the Board of Trade, London, requested him to answer a series of questions. One of them concerned the number of planters. Governor Burnett replied that "the people of New Jersey (being generally of New England extraction and therefore enthusiasts), would consider the taking of the number of planters as a repetition of the same sin as David committed in numbering the people". But the census was taken. The numbers were: Whites, 29,861; Negroes, 2,581; total 32,442. (David's sin: 1 Chronicles, 21.)

Frances Bernard arrived at Perth Amboy June 15, 1758. The next day the "Corporation of the City" waited upon him and Samuel Nevill, the Mayor, welcomed him as the Royal Governor. Governor Thomas Boone came to Perth Amboy July 3, 1760.

References to ordinances and acts adopted by the City Council have been found, but there is no record of when many of them were adopted, or of who was Mayor at the time. On February 28, 1831 the Council met at the home of Martin Chandler. James Parker, Mayor, presided. In 1832 James Parker, Mayor: Dr. Charles McKnight Smith was appointed health officer. On May 12, 1834, Mayor Joseph Marsh laid before the Council an ordinance, passed in 1792, for "striking and issuing small notes". Small notes apparently means notes of legal tender, money. In the same year there was trouble over the city seal. Someone without authority brought out a new seal and two were being used. By resolution the original 1718 seal was reinstated, as the only official seal and is still the official seal of the city.

There is no existing complete record of the names of the men who served as Mayors of the City. In several cases records show who was Mayor in a particular year but nothing to show when his term began or ended. Apparently some meetings were not written up at all, and in many instances the clerk did not bother to sign his name. The following is a list which is as nearly complete as research has been able to make it.

MAYORS OF PERTH AMBOY

NO RECORD AFTER 1718 UNTIL 1758

William Eier	1718	
Samuel Neville	1758	
James Parker	1771 - 1772 - 1784 - 1788	
Thomas Farmer (ar)	1785	
John Rattoone	1808	
James Parker II	1815 - 1831 - 1833	
Joseph Marsh	1834	
James Harriott	1844	
Francis W. Brinley	1845 - 1847	
William Paterson	1846 - 1856 - 1858	
Admiral Lawrence Kearny	1848	
Solomon Andrews	1849 - 1855 - 1859	
James Parker III	1850	
Lewis Compton	1851	
Theodore F. King	1852	
Joseph D. Forbes	1854	
Edward J. Hall	1857 - 1861	
Joseph L. Crowell	1862 (Resigned to go to war)	
John R. Watson	1862 (Acting)	
Alfred Hall	1863 - 1864 - 1865 - 1866 - 1868	
James M. Chapman	1869	
Joseph L. Crowell	1870	
John G. Garretson	1872	
U. B. Watson	1881	
James Grownner	1887	
Thomas Armstrong	1888	
E. R. Pierce	1890	
Edward W. Barnes	1894	
Ira B. Tice	1896	
James M. Compton	1898	
Adam Eckert	1901 (Acting)	
Charles K. Seaman	1902	
H. Martin Brace	1904	
John Pfeiffer	1906 (Acting)	
Albert Bolleshweiler	1906 - 1911	
William D. Voorhees	1911 (Acting)	
Ferd Garretson	1913	
John F. Ten Broeck	1917	
Frank Dorsey	1919 - 1921	
William Wilson	1921 - 1926	
Frank Dorsey	1926 - 1934	
Edward J. Patten	1934 - 1940	Resigned, County Clerk
John A. Delaney	1940 - 1950	
James J. Flynn	1950 -	

May 2, 1836: Dr. Solomon Andrews, the inventor, Mayor: Mark Harris was appointed pilot, with license to pilot vessels from New York to New Brunswick, and Perth Amboy to Sandy Hook.

1838: No record. 1839: One meeting of Council recorded. 1840: two meetings recorded. 1841, 1842, 1843: no meetings recorded.

1862: Joseph L. Crowell, Mayor: In October he enlisted and left for service. John R. Watson, Recorder, took over as Acting Mayor. The Council issued city bonds for \$4,800 to pay the men who enlisted.

1863: Alfred Hall, Mayor.

1864: Alfred Hall, Mayor: There was correspondence with Governor Joel Parker about conscription laws, and there was discussion and excitement concerning the draft. The Council corresponded with the County Freeholders about payments to those who volunteered or were conscripted. A special meeting was held (1864) and a tax of ten dollars was imposed on every man in Perth Amboy who was subject to the draft, and the Council was outhorized to pay a bounty of \$300 to every man who joined the armed service either as a volunteer or by draft. Perth Amboy's quota was thirty-five men.

1867: The ferry slip at foot of Smith Street was leased to Staten Island Railroad Company for twenty-five years. In 1868 High Street was extended from Washington Street to Crane Creek. Smith Street was extended to the town line, and King Street was opened from Smith Street to Market Street.

On March 16, 1868 (Joseph L. Crowell, Mayor) a contract was signed to furnish and put up a clock for \$700. This clock is still keeping accurate time in the steeple of Simpson Methodist Church on High Street. It is maintained by the City under the contract with the church.

James M. Chapman was Mayor in 1869. Shade trees were set out on Water Street and some other streets. On November 1st, the City Council adopted a memorial to Lewis Golding, deceased, late treasurer of the City, who had held office for thirty-nine years.

1870: The charter was revised. A lot was purchased as a site for a new school on State Street (School Number One). A lock-up (jail) was built, costing \$1150. A map commission and surveyor were appointed to make a map of the city. July 28 position of City Marshall established. Michael Strako, Marshall, 1958, only one in N. J.

On October 2, 1871 the police force was increased to two men, 100 per cent increase. October 17th steps were taken to build a new City Hall.

1872. John G. Garretson, Mayor. The new city hall was completed at a cost of \$16,000. Part of the old building was included in it and is part of the present City Hall. The dedication took place on October 15th. Mayor Garretson gave a talk on Perth Amboy history. Ex-Mayor, Alfred Hall, was a speaker. William Paterson, former Mayor, delivered the principal address. His subject was Perth Amboy history. Letters were read from Governor George C. Ludlow and William Whitehead, the historian.

PROPERTY OWNERS, 1788

Col. William V. Garretson has given to the Kearny Cottage Historical Society a list of ratables of the City of Perth Amboy in 1788 with a list of owners. It was given to Col. Garretson by Mr. Logan Clevenger of Little Silver who for many years was editor of the Perth Amboy Evening News and co-owner with Mr. Daniel Olmstead of Perth Amboy. The list is in long hand, written and signed by John Johnston (e), town assessor, one of the Johnstones who were prominent in the affairs of the town, City and Colony from the time Dr. John Johnstone, Amboy's first physician came here from Scotland in 1685. Johnstone Street is named for the Johnstone family.

The following introductory paragraph is at the top of the first page of the list which is on 14 folio pages of old, strong, but now brittle paper:

"A list of the ratables of the City of Perth Amboy in the County of Middlesex in the State of New Jersey taken between the 20th July and 20th August 1788 with the assessment made thereon for raising the Sum of 31,259 pounds. Revenue, the Sum of 12,500 pounds for the payment of interest on State Securities, Sum of 4,000 pounds for Support of Government, and the Sum of 300 pounds for the use of the County.

John Johnstone, Town Assessor".

On the last page are written the names, "John Johnstone Assessor
John Halstead Collector."

Names of some of the land owners, Perth Amboy residents, mentioned in the assessor's list and who were eminent in the Colony and State are: Ayres, Dan'l; Anderson, John; Bloodgood, Joshua, Aaron; Bell, Andrew, Thomas; Bartow, Thos.; Buchanan, George; Campbell, Margaret; Compton, John, James, C. John; Dunham, Agariah; Dean, Jonathon; Dunlap, Samuel; Farmer, Thos.; Goelet, Peter, Elizabeth; Golden, Abraham; Halsted, John, Mathias; Harriot, James; Johnstone, John; Kearny, Ravaud, Michael, Isabella; King, Obidiah; Livingstone, Walter; Marsh, Joseph, Elias, Samuel; Martin, James, Jacob; Ogden, Col. Mathias; Oliver, O. John B.; Parker, James, John; Penn, Richard; Rattoon, John; Rutherford, Walter; Stixeus, John, Richard; Sargent, Samuel (estate) Winant, Jacob, Daniel, Wait, David, and

Daniel Ayers Inn, John Griggs Inn, Matthias Inn. There is no available record of where these inns were located. But there was the Long Ferry Tavern in operation for many years before and after 1788. At one time the proprietor was named Griggs. The Samuel Sargent estate owned the largest tavern where the Packer House now stands. In 1788 Mrs. Sargent ran it.

The reader will note that one of the landowners on the ratable list was Richard Penn. He was one of William Penn's three sons.

There is a parchment map of Perth Amboy in the office of the Surveyor General showing how the town was originally laid out, presumed to have been drawn in 1684. A copy of that map showing later "holdings up to 1701, shows "William Penn 35 acres 16 May 1693." The 1788 land of Richard Penn is a part of that land. It was located south of the Road

to Woodbridge (Amboy Ave.) and west of the Road to Piscataway (New Brunswick Ave.) about where Penn Street is. That Street was named in honor of the Penns.

Interesting facts about some of the men on the list: The Ayres plantation was on the height of land west of Amboy Avenue which is the site of the Dunlap Homes Federal Housing project. There is one Bloodgood, Merritt J. in Perth Amboy on Gordon Street. Andrew Bell was a close friend of William Dunlap and is mentioned in Dunlap's famous diary under date of July 5, 1833 as proprietor of "The Tavern". The Comptons of 1788 were engaged in insurance and real estate on Smith Street below High. Today, 165 years later, the Compton Bros. Insurance Agency is at 214 Smith Street. Thomas Farmer (ar) was the brother of Col. William Billop of the British Army. John Dunham, a city official and Noreen Ceres, a pupil at P. A. High School are descendants of Abodiah Dunham.

CHAPTER IV

Perth Amboy's first town or court house was erected in the southern part of the city and while the exact location has not been known in recent years, it is shown to have been on a tract of land extending from Water Street to High, between Gordon and Lewis, that was known as the Lewis Place, owned and occupied by the family that gave the name to Lewis Street. It was built under an order made May 14, 1685, by the Proprietors, and was later given by them to the congregation of St. Peter's as the first church building.

In 1713 an act was passed for the building and repair of jails in the Province of East Jersey and Amboy was named as the place for the Middlesex County jail and court house and it was then that the seat of authority was at the corner of High Street and Market, where the present City Hall has long stood. It was used not only for court purposes, but the General Assembly met there. There is a record to show that the Assembly met in the Parker Mansion in 1738 and Mrs. Parker was paid thirty shillings a week for the place of meeting.

In 1765 or 1766 this 1713 building was damaged by fire and it was claimed for a long time afterward, and generally believed, that the fire was the method used by a man to vent his spite because he had been imprisoned there.

On June 28, 1766 the Assembly enacted legislation providing for another public building and the present City Hall had its beginning at that time. Part of the original 1766 building remains as a part of City Hall today. On the outside of the west wall there is a bronze tablet with the following inscription:

"This building was erected 1766-67 by Province of New Jersey as a meeting place of the Provincial Assembly. It occupies the site of an earlier building which was authorized in 1713 and was built soon afterward. It was also used for national entertainments, as a school house and later as the City Hall and as the latter it has served until the present time.

THIS TABLET
IS PLACED BY THE PERTH AMBOY HISTORY CLUB
1927"

Originally the building was two and a half stories high and had a belfry, or cupola. Finished in 1767, the building was used by the courts and provincial assembly until 1775. Even at that time the large assembly room was used as a place of entertainment, and William Dunlap tells of that use of it in his "History of the American Theater."

After the Revolution and the transfer of the county seat to New Brunswick, the old building was used for school purposes and public meetings. Writing in 1856, William A. Whitehead said that it was thoroughly repaired in 1826 and at different periods since and he predicted that it would probably remain a monument of the days of "Good King George III" until another generation should have looked upon it. It had then, he adds, recently passed into private hands. Tradition has it that the change of ownership was due to an unwillingness on the part of the people to continue as its owners. Whatever was the real reason for letting it go into private hands, it soon returned to public ownership and in the work attending the changes due to the reconstruction of the interior of the old building, the present City Clerk, Philip P. Costello, found a record pertaining to the sale of the property back to the city in 1858. A committee had been appointed to ascertain the terms upon which it could be repurchased. The committee was William Hall and Ellis C. Wait. The Odd Fellows, Lawrence Lodge, and the Sons of Temperance owned the property and they agreed to take \$850.00 for a warrantee deed for it, provided that the city pay the mortgage for \$750, held by Edmund Wood.

DEDICATION OF PERTH AMBOY CITY HALL

October 15, 1872 Mayor John G. Garrettson opened the meeting and introduced former Mayor Alfred Hall as Chairman. Mr. Hall called upon Reverend S. W. Hilliard to give the invocation. The Chairman, Mr. Hall, then addressed the Council, officers, and citizens. After calling attention to the necessity for Public Works including school houses, water improvements, sidewalks and so forth, he referred to the recently completed Public School building on State St. (School No. 1). Parts of his address are as follows:

"Our next need was a place for public meetings where we would get together to discuss Public Affairs or transact the business of the city. We have that want supplied by this City Hall, which is a credit to the city, to the architect and the builders, and a credit to every citizen.

"Our next want is a supply of water to protect us from calamity by fire. This beautiful City Hall is now opened and dedicated."

His honor the Mayor John G. Garrettson, presented a compilation of historic facts connected with the municipal government of Perth Amboy. He stated that a full accurate history of our municipal government could not be given because such records were not preserved except in part, and it was customary for the City Clerk to keep the minutes on slips of paper, take them home with him, or destroy them. Parts of Mayor Garrettsons statement recorded some things that have already been mentioned in this history. Other parts of his address are as follows:

"On July 30, 1831, the Council adopted an ordinance concerning dogs. In 1832, James Parker, Mayor, Dr. Charles McK. Smith was appointed Health Officer.

"The first meeting in 1834 was held at the office of John Arnold on April 26, Joseph Marsh, Mayor. At the meeting of the Council on May 20, 1885 a resolution was passed that a load of flagstones be laid in the

middle of Smith St. and High St. This was the first effort toward walks improvements. On May 12, 1837 the Mayor fined 4 members \$.50 apiece for being late at a Council meeting. June 10th, 1837 an ordinance was passed on recommendation of the Mayor of New York City, levying a tax of \$1.00 per head for immigrants landing in the city. David B. Ogden, a lawyer, declared the ordinance unconstitutional and it was postponed indefinitely. The minutes for 1838 were not recorded.

"1851, Lewis Compton, Mayor, minutes properly recorded. 1852, Theodore F. King was Mayor, minutes properly kept. 1853 and 1855 Dr. Solomon Andrews was Mayor and records were properly kept. 1854, Joseph D. Forbes, Mayor, same was true.

1858, William Paterson was Mayor for the 3rd time and was re-elected in 1859. 1859: The Smith St. sewer was commenced. The committee in charge was made up of Ephraim Martin, Edward J. Hall and Charles Keen. Length of the sewer, 1,700 feet, cost \$2,795.00. William Paterson was again elected Mayor in 1860." Mayor Garretson mentioned the fact that in 1862 Joseph Crowell was elected Mayor but enlisted and went off to war, then John R. Watson acted as Mayor.

"In 1865, Alfred Hall continued in office as Mayor. This was the year the charter was revised with 16 sections.

"1868, Prospect Street was extended to Market St., and High Street from Washington St. to Crane Creek. Sept. 1st, a resolution was passed for the extending of Smith St. to the Township line, to run parallel with Market St. and to open King St. from Smith to Market St." (Note: King St. was named after William King, (industrialist) and his son, Theodore King. Mayor 1852. W.C.M.).

The principal speaker at the dedication was the honorable William Paterson, who had served several terms as Mayor. Judge Paterson was Perth Amboy's greatest orator of all time and one of New Jersey's greatest orators. Parts of his address are as follows:

"Here is an old building, old, comparatively speaking, as age is measured. The winter of its discontent, now is made glorious summer by its mansard roof. It dates in age as far back as somewhere about the dividing line between the first and second Royal English Georges. (Note: The old part of City Hall was built in 1713. W.C.M.).

"This pile of brick and old oak beams has been a noted building in its day and generation. Within its walls, Judges and Legislators sat in old colonial times and passed their laws and enacted out rewards and punishments, and Royal Governors held their court. Since then, the rod and birch have been the arbitrators, clothed in judicial robes, to measure out both law and justice to embryo chiefs and rulers. And until the last two years, their names stood written on the walls, that seemed to mark the faith of Perth Amboy times, and tell what we have been in days gone by. Then Ichabod, then thy glory has departed (Note: this is a reference to the fact that the Public School had been held in the old part of City Hall. WCM)

His honor the Mayor had referred to those whose names appear upon the roll of honor in our history. "There are others, among them may be mentioned, John Watson, William Dunlap, and Neville, Burnett, Willocks, Harrison, Stevenson, Truxton, Johnstone, Skinner, Angus, Lewis, Marsh, Bruen and Kearny. Of most of these what mark or memorial remains today? Even our streets, with one exception, do not so much as commemorate those who existed here, each first among his peers."

The next speaker was ex-Mayor Joseph L. Crowell who had been Mayor in 1862 - 1870 - 1871. The next speaker was ex-Mayor Alfred L. Hall, who had been Mayor 1863 - 4 - 5 - 6 - 7 - 8.

Mayor Garretson then read letters from Edward J. Hall, Mayor 1857, James Chapman, Mayor 1869, William A. Whitehead, the historian, and others.

The City of Perth Amboy was probably at the pinnacle of its fame and importance about the time the Revolution began, although its foreign commerce and domestic trade had both been greater a few years before. As the seat of government of the colony it had a rank far above what it has ever attained since New Jersey became a state. The probability that it would out-rank New York as a port and realize its ambition to be "Portus Optimus" had ceased to exist in the minds of clear thinking people.

The struggle for independence caused many of its inhabitants to remove, and the growth of New York drew off most of its remaining commerce.

The inhabitants made an attempt to revive its importance and prosperity in 1784 by the renewal of its corporate powers. The State Legislature, on December 21, 1784, passed an act which renewed the corporate powers of the Charter of 1718. That act remained without amendment until 1844.

CHARTER OF 1784

The title of the 1784 act was "An Act for Erecting the North Ward of Perth Amboy and a Part of the Township of Woodbridge, in the County of Middlesex, into a City and for Incorporating the Towne by the Name and Title of the City of Perth Amboy".

Here again, as in the 1718 Charter, the 1784 preamble which follows was an extravagant expression of the then existing conditions and potential future importance of "Portus Optimus", Perth Amboy.

"Whereas the improvement of trade and navigation in this State is of the utmost importance to the well-being of the same: and whereas the prosperity of trade requires the collection of merchants together in sufficient numbers, in order that the union of their force may render them competent to great undertakings, and that the variety of their importations and their wants may always furnish to the purchasers and to the sellers a secure and constant market: and whereas, it is necessary in the present unprovident and disadvantageous condition of this State, to bestow on merchants peculiar immunities and privileges, in order to attract them to its harbors, and to secure to them, for a sufficient and definite dura-

tion the entire profits of their commerce, without pattern abatement of uncertainty, in order to excite in them a spirit of useful adventure, and to encourage them to consider the risks and expenses of a new situation, and of important and beneficial undertakings: and inasmuch as commercial cities require a peculiar mode of government, for maintaining their internal policies and commercial transactions; require more expeditious and summary tribunals than others; and whereas, diverse good citizens of this State, residing in different parts thereof, by their humble petition presented to the Legislature, have set forth the great public utility of incorporating certain towns in the State, and of investing them with such powers, privileges, jurisdictions, and immunities, as shall conduce to the encouragement of its commerce; and have prayed that Perth Amboy aforesaid may be incorporated for the said purpose: and whereas, diverse of the inhabitants of the said North Ward of Perth Amboy, and others in the vicinity thereof, by their humble petition to the Legislature, have set forth, that for many years previous to the late Revolution, the said North Ward of Perth Amboy, under and by virtue of charters to them granted for that purpose did hold, enjoy, and exercise, many powers, privileges, and immunities, which they found greatly beneficial to the inhabitants thereof, and have prayed that the said charters so far as may extend to the North Ward and a part of Woodbridge may be revised, corrected and amended; or that a law for incorporating the said North Ward together with a part of the Township of Woodbridge into a city and town corporate may be enacted: Be it therefore enacted &c."

The above preamble is found in Whitehead's "Early History of Perth Amboy, page 56.

SOUTH AMBOY NOT OUR SOUTH WARD

Even the best historians make mistakes, and some of them are repeated by later writers. A case in point involves South Amboy. In the 1784 act the "North Ward" was mentioned. William A. Whitehead in his History of Perth Amboy, 1856, P. 56 says "South Amboy, now a separate township, was the South Ward." W. Woodford Clayton in his History of Union and Middlesex Counties, 1882, p. 609, says, "South Amboy, now a separate township, was the South Ward of Perth Amboy." In 1936, Harold E. Pickersgill repeated that South Amboy had been the South Ward of this old town. South Amboy's charter shows clearly that it was never a part of Perth Amboy.

Gawen Lawrie's survey of Amboy Point in 1683 shows that the south boundary was the Raritan River. The first map of the town, 1684, and all later maps of Perth Amboy show that South Amboy was never a part of this town.

In fairness to Whitehead, Clayton, and Pickersgill, historians, it should be stated, that there was good ground for the mistake made by Whitehead who was a good historian. South Amboy was originally a part of Piscataway, and was included in a wide sweep of land called the "South Ward of Perth Amboy." Old land records in the office of Proprietors of East Jersey show that the name "South Ward of Perth Amboy" was used, but there is no record of why it was so called. It had no connection with Perth Amboy. South Amboy was set off from Piscataway and made a township in 1685,,

only two years after Perth Amboy was established. It was eighteen miles long and six miles wide. From South Amboy's land area Monroe was taken in 1838, Madison in 1869, and Sayreville in 1876.

Sources of information on South Amboy: Clayton, History of Union and Middlesex Counties, p. 822, Bloodgood, Milton C., South Amboy City Historian, Articles, and interviews citing references to South Amboy in minutes of early meeting of East Jersey Proprietors. Triggs, John, South Amboy City Clerk, Interview on City Records. Disbrow, Frank, South Amboy City Clerk, 1926 - 1954, Article on South Amboy.

The statistics of population of Perth Amboy are available only for 1810 and subsequent decades, because prior to 1810, the census gives the population of New Jersey only by countys.

1810	White males _____	358
	White females _____	372
	Free colored _____	36
	Slaves _____	49
	Total _____	815
1820	White Males _____	346
	White females _____	372
	Free colored _____	50
	Slaves _____	30
	Total _____	798
1830	White Males _____	404
	White females _____	400
	Free colored _____	63
	Slaves _____	12
	Total _____	879
1840	White males _____	587
	White females _____	678
	Free colored _____	38
	Total _____	1,303
1850	White males _____	885
	White females _____	918
	Free coloredd _____	62
	Total _____	1,865
1860	_____	2,302
1870	_____	2,861
1880	_____	4,808
1890	_____	9,512
1910	_____	32,121
1920	_____	41,707
1930	_____	43,516
1940	_____	41,242
1950	_____	41,330

CHAPTER V

PERTH AMBOY IN THE REVOLUTION

Perth Amboy was not in the field of battle, but it was in the path of war leading to and from battle. St. Peter's Church was occupied in turn by the American Army and the British Army. In a letter written by Rev. John Preston, Rector, January 2, 1777, to the Secretary of the Society for the Propagation of the Gospel, he referred to Perth Amboy as having been made a garrison town by "the Rebels" and wrote "... they crowded 6,000 or 7,000 men into this little town and filled the houses with soldiers, and took the church and made a Barrack of it." The church was badly damaged. If it had not been of substantial construction it would have been destroyed. Whitehead (p. 230) quotes the Reverend James Chapman as writing as follows concerning St. Peter's Church in the Revolutionary War period: "The sacred edifice was soon laid open to the injuries of the weather; the works in the inside were torn to pieces; the floor, cleared of the pews, was occupied as a stable for horses, and the graves and monuments were exposed to injury by the destruction of the fences: — Against the headstones fires were lighted by the soldiers to prepare their food, and the tombstones they occupied as tables for the meals which they thus prepared."

The bitterness arising from the Revolution divided churches and families. In a speech to the Council and Assembly, February 25, 1777, Governor Livingston said, "They (the British) have plundered friends and foes alike. They have warred upon decrepit age; warred upon defenseless youth; . . . and in their rage of impiety and barbarism profaned edifices dedicated to Almighty God."

We must not think, however, that the Americans were not also guilty of shameful deeds. Colonel Christopher Billop, a member of a Perth Amboy family on Smith Street, lived on a large estate on Staten Island, across from Perth Amboy. The Billop house is well known to Perth Amboy people as the Conference House, situated across the Kill Von Kull opposite Perth Amboy, and the site of the famous meeting between Benjamin Franklin, John Adams, Edward Rutledge and Lord Howe. Christopher Billop was a colonel in the British Army. He was taken prisoner in his own house by a small detachment of continental troops, commanded by Captain Nathaniel Fitz-Randolph (or Randall) of Woodbridge, on June 23, 1779. There is no known record of where Colonel Billop was first confined, but in the following November he was sent to the Burlington jail. The Sergeant of the guard escorting him carried the following mittimus:

"TO THE KEEPER OF THE COMMON JAIL FOR THE COUNTY OF BURLINGTON — GREETING:

"You are hereby commanded to receive into your custody the body of Col. Christopher Billop, prisoner of war, herewith delivered to you, and having put irons on his hands and feet, you are to chain him down to the floor in a close room in the said jail; and there so detain him, giving him bread and water only

for his food, until you receive further orders from me, or the Commissary of Prisoners for the State of New Jersey for the time being. Given under my hand at Elizabethtown this 6th day of November, 1779. (Elisha Boudinot, Com. Pris. New Jersey.)”

Colonel Christopher Billop's real name was Christopher Farmar. He took the name Billop, which was the maiden name of his wife. He was a brother of Thomas Farmar, a supporter of the cause of the colonists. Thomas died in 1822. A tablet to his memory is on the north wall of St. Peter's Church and reads as follows:

“THIS TABLET
is Gratefully Inscribed
to the Memory
of
THOMAS FARMAR, ESQR.
who
departed this life
AUGUST 27TH, 1822
and whose remains are
deposited a few feet
from the North West corner
of this Church”

FROM LAWRENCE KEARNY'S SCRAP BOOK

“In December 1775 two regiments of New Jersey Provincial troops were organized, a company of which occupied “The Barracks,” those old buildings northwest of the Penna R. R. Station, which were partly burned not long ago.

“It may be interesting to know just here that they were erected in 1759 by the Provincial Government, at a cost of \$13,000.

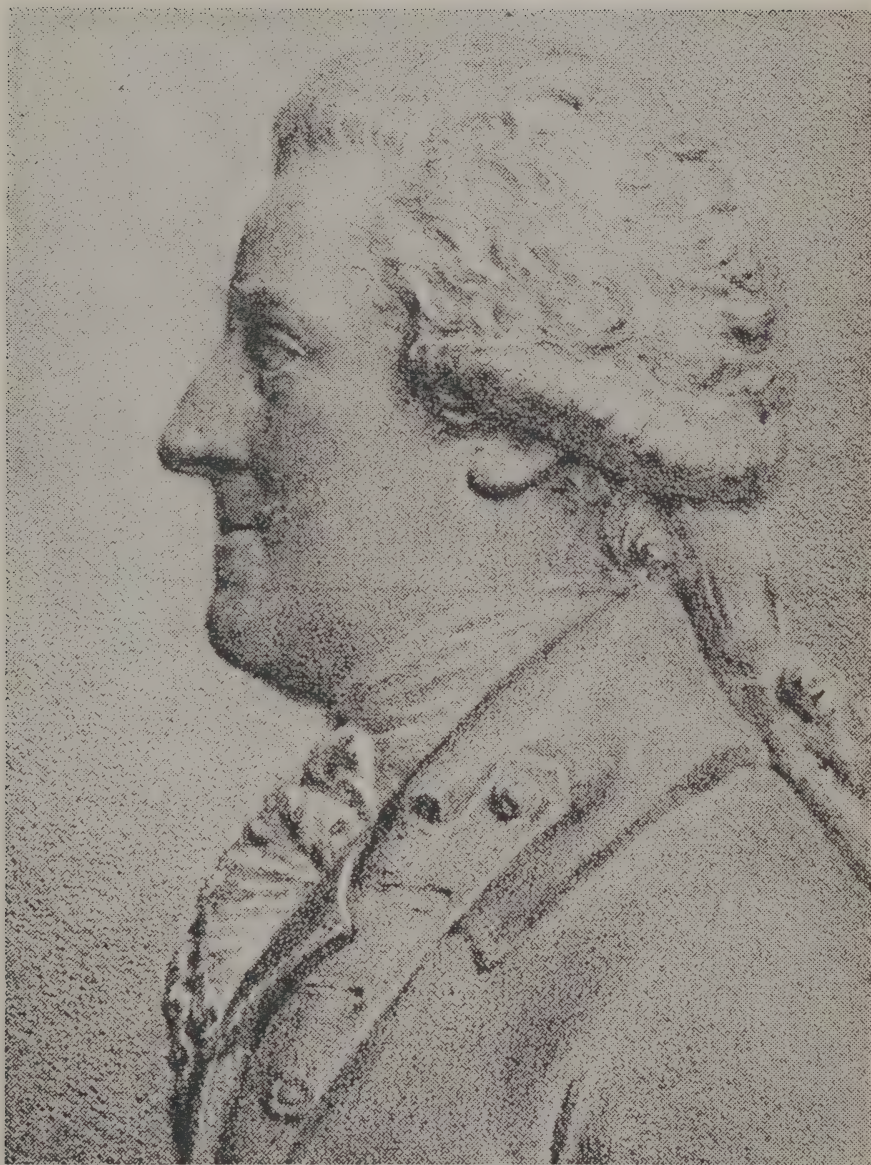
“The space between the Barracks and the New Brunswick Turnpike was used for a parade ground. It was shaded by numerous tall poplar trees and enclosed by a high board fence.

“Encouraged by the arrest of Gov. Franklin and the desertion of Amboy by a number of tories, there was a more active display of organized resistance to British rule.

“Fresh regiments of Jersey troops continued to arrive, and in April '76 the construction of earthworks was begun by the 3rd regiment.

“By the end of June a camp was formed here, the defences became more formidable, and several armed vessels were disposed along the water front.

“It was at this period that a British war brig carrying 12 guns, came up the Bay and anchored west of Billop's Point.”



GOVERNOR WILLIAM FRANKLIN

LAST ROYAL GOVERNOR — 1763 - 1776

WILLIAM FRANKLIN, GOVERNOR

William Franklin, son of Benjamin, was the last of the twenty-one men who served as Royal Governors of New Jersey, 1703-1766. Governor Franklin served thirteen years, 1763-1776. His term of office ended shortly after the beginning of the Revolutionary War. Following the fighting at Concord and Lexington on April 19, 1775, the people everywhere in the colonies talked revolution, and Perth Amboy was no exception.

Benjamin Franklin returned from a long sojourn in Europe and was immediately elected to Congress. The great leaders of the cause of American Independence were Sam and John Adams of Massachusetts, Patrick Henry of Virginia and Benjamin Franklin of Pennsylvania; and by no means the least important of those great men was Benjamin Franklin.

And over in New Jersey Franklin's son was Royal Governor and sided with England. William Franklin had been popular with the people of New Jersey and was respected, admired, and well liked in Perth Amboy. But revolution was in the air. Friend suspected friend and neighbor suspected neighbor. Time came when William Franklin, the Royal Governor, felt the rising wrath of the people of New Jersey. He sensed it as he walked the streets of his Capital City, Perth Amboy. But William rebuffed his father's importunities to join the patriots. The father visited his son and also wrote to him, at first gently, then more firmly but with his best persuasive arguments, and later harshly. It was wasted effort. The last Royal Governor of New Jersey made up his mind to remain loyal to his oath of office and to his king.

The British barracks on Barracks Street, Perth Amboy, were ordered built in 1758 and were completed in 1759. Similar structures were at the same time ordered built at Elizabethtown, New Brunswick, and Trenton. Thomas Bartow and Samuel Neville were superintendents of construction.

Just prior to the revolution, the regiment quartered at Perth Amboy was the 46th foot, known as Wolf's own. Among the people of Perth Amboy there was a considerable number of Royalists. It was natural that this was so because here was the seat of government. The Provincial Assembly met here. The Royal Governor, William Franklin, lived here. The people knew him and liked him. But contrary to prevalent present day opinion there were many patriots in the Capital City.

Governor Franklin ordered the Provincial Assembly to meet in the Assembly Chamber at Perth Amboy on June 20, 1776. The New Jersey Provincial Convention which had been organized under authority of the Continental Congress, had issued an order abrogating all foreign jurisdiction. In order to get a clear idea of the situation it is necessary to remember that the Provincial Assembly and the Royal Governor held authority from the King of England, George III, and owed allegiance to him; and that the Provincial Convention was named by Continental Congress as the government of New Jersey. The Provincial Convention declared Governor Franklin's act contempt of the order and unlawful. On June 23, 1776 Governor Franklin was arrested at his home, the Governor's Mansion, now the Westminster, on Kearny Avenue.

On Saturday, June 15, 1776, the New Jersey Congress, which had convened the previous day, was called to order at 8 A. M. The first order of business was the reading of a petition of sundry inhabitants of Perth Amboy and a similar one from inhabitants of Shrewsbury praying "that the government of the Province of New Jersey may not be changed". A respectful hearing was given to the petitions but no action was taken on them, and they did not affect the action of the Congress on the following resolution dealing with the Governor's proclamation for convening the Provincial Assembly:

"Resolved, That in the Opinion of this Congress, the said William Franklin, Esquire, by such proclamation has acted in direct contempt and violation of the resolve of the Continental Congress of the fifteenth of May last."

On the resolution the vote was: Yeas, 41; Nays, 11. All five members from Middlesex County voted in the affirmative.

"Perth Amboy 18 Feb. 1775.

"TO THE RIGHT HONORABLE THE EARL OF DARTMOUTH:

MY LORD:

Upon receiving your Lordship's circular dispatch of the 19th of October, I immediately gave notice to the officers of the Customs and others, of his Majesty's order in council relative to the importation of arms and ammunition, and directed the seizing of all such as should be imported into this province without license from His Majesty, or the privy Council for the purpose. His Majesty may rely that nothing shall be wanting on my part towards a punctual execution of his intentions in this respect, within the government.

I have the honour to be, with the greatest respect and regard,

My Lord, your Lordship's most obedient and humble servant,

WILLIAM FRANKLIN."

The arrest was made by Colonel Nathaniel Heard of Woodbridge at the head of a detachment of militia.

Shortly after Governor Franklin's arrest the Continentals filled the village. Later across the Athur Kill the British could be seen on the shore of Staten Island. A British gunboat fired on the town but did no damage except to a gravestone in St. Peter's churchyard.

The only existing physical evidence of the Revolutionary War in Perth Amboy at the present time is the hole which can be seen in the gravestone behind St. Peter's Church, and a cannon ball displayed in the lobby of the Packer House, corner of Smith and High Streets. The cannon ball is one that was lodged in the wall of the Crown Tavern at the bombardment of the City by the British. A tablet in the lobby states that the Packer House stands on the site which has been occupied as a tavern since 1760. In the Revolution the tavern was sometimes called the Hicks Tavern because the proprietor was a man of that name.

The Continentals departed and the British took over the town. St. Peter's Church had been occupied by the Continentals and was now used to house the British soldiers. Through the winter of 1776-1777 Perth Amboy was a garrison town, and the inhabitants saw at close hand the British soldiers of different nationalities, Scotch Highlanders, Hessians, and English. Men in uniform filled the streets of the town and were seen on the roads leading to and from the town. The striking and colorful uniforms drew attention and were admired by the Royalists.

September 11th, 1776 was Benjamin Franklin's third visit to Perth Amboy. He first came to the City when he was a youth of seventeen. Referring to Franklin's visit to his son William, Royal Governor, to try to get him to join the cause of the colonies, Whitehead, p. 190 says, "One cannot help contrasting this visit of Doctor Franklin to Amboy and its attending circumstances with the one he made a half a century before. Then a poor and unknown lad, seeking a place where he might earn his daily bread, he had passed, within the limits of the ancient city a night of weariness and unrest, after a day of abstinence and exposure; and left to prosecute on foot his journey of fifty miles to Burlington — drenched in rain . . ."

One of the prominent men of Perth Amboy at the time of the Revolution was Samuel Dunlap, a former British Army Officer. His son, William Dunlap, became one of America's best known men. He was a scholar, a writer, a dramatist, a painter, and an art critic and producer of plays and was the leading authority on the theatre.

In 1775 Samuel Dunlap took his son for his first visit to New York and there he saw signs of impending war. In Perth Amboy there was preparation for war, too. Many of the people were Loyalists, and there was a pride in the fact that the Governor, the Royal Representative of the King, was their townsman, William Franklin, whom they saw on the street every day. Most of them every Sunday worshipped with him and Mrs. Franklin in St. Peter's Church and there they heard the prayers for His Most Gracious Majesty, King George III, given by their rector who was also the chaplain of the British soldiers quartered in the town. But despite the fact that Perth Amboy was the capital of the colony and the seat of the King's government, there was a goodly number of patriots in the town. There was preparation for war against England if it should come. The men of the town formed a battalion and held regular military drill. The boys, not to be outdone, formed a company of their own. They fashioned wooden guns and swords and paraded, wearing caps on which they had sewed the motto, "Liberty or Death." William Dunlap was a member of that company. The boys called themselves "rebels". In none of his many writings of later years did William disclose how the young rebel, William Dunlap, was treated by Samuel Dunlap, the tory and former officer of the king, or what measures, if any, he took to put down the rebellion in the Dunlap family. The good relations existing between the Royal Governor and the people of Perth Amboy at the beginning of the Revolution is shown by the fact that Governor Franklin reviewed a parade of the company of boy "rebels" wearing their "Liberty or Death" caps.

Through the winter of 1776-1777 young William Dunlap lived in a garrison town and saw at close hand the soldiers of diverse nationalities of the British Army, English, Scotch Highlanders, and Hessians. The officers were frequent callers at the Dunlap Home. The Soldiers thronged the

streets and roads. He saw the picturesque, colorful uniforms of the king's men of war, the red coats of the British regulars, the kilts of the Highlanders, and the heavy accoutrements and tall head gear of the Hessians. He watched with boyish admiration a foraging party march proudly away. Many years later he wrote about all of these experiences. He wrote this about the foraging party: "In the evening it was known that this gallant military army was returning, wagons loaded with wounded instead of the booty they went in search of. By the fireside I heard heavy rumblings of wagons over the frozen earth, and the groans of those who were borne to the hospitals. I had now seen something of war." (Coad, Oral Summer, William Dunlap.)

If Perth Amboy had had a Washington Irving, the youth of this city would long have been thrilled with stories as spine-tingling as "The Legend of Sleepy Hollow." For there were more Hessians, more red coats, and more Highlanders here than Tarrytown ever saw. Such a spinner of tales as Washington Irving would have written that on occasion the roll and crack and flash of a thunderstorm over Staten Island way is not a thunderstorm at all, but the sound and flash of bombardment from a ghostly British gunboat. He would have written that sometimes on a moonlight night a boy, with a good imagination and a knowledge of history, can hear drumbeat, the fife, and the bagpipes of Scotland's Highlanders. He will hear the rumble of wagon wheels, as young Dunlap did, the sound of marching soldiers. Sometimes he won't know whether it is the Continental or the British troops that pass in ghostly array, because each Army occupied the town in turn. Perth Amboy never had a headless horseman but it had a headless horse, its head shot off on High Street during a British bombardment. General William Howe, Commander of the British Army, had his headquarters in the Proprietary House, now the Westminster, and the ships of his brother, Admiral Lord Howe, rode at anchor in Raritan Bay and transported General Howe's troops to New York when the British Army evacuated Perth Amboy.

The British evacuated Perth Amboy in 1777 and families who had openly sided with them left too. Again the Continentals held sway, but the City was never again a garrison town. The last Revolutionary War event in Perth Amboy history was the visit of Benjamin Franklin, John Adams, and Edward Rutledge, who came here from Philadelphia as a commission from the Continental Congress on their way to Tottenville for a conference with Lord Howe. The three representatives of the Congress stayed over night at the tavern at New Brunswick before coming to Amboy. Franklin and Adams slept together. The former insisted on having the window open for fresh air. Adams had a cold and they used up the first part of the night in arguing. Finally in order to get some sleep Franklin gave in and closed the window.

Arriving at Amboy the three members of the Continental Congress went across to Tottenville in a row boat to the Billop house. By a shrewd delaying procedure of Benjamin Franklin the conference was continued for several days, long enough to allow General Washington to lead his Army out of great danger of being captured by the British in New York. The Billop House is preserved as the Conference House.

William Franklin was born in the province of Pennsylvania in 1731. He joined the Pennsylvania militia and before he became of age had risen to the rank of Captain. Then he became a general assistant to his father

and from 1754 to 1756 he was Comptroller of the General Post Office under his father. He was clerk of the Pennsylvania Assembly and went with the troops under his father's command to build forts on the Pennsylvania frontier. In 1757 his father sailed for London as Colonial Agent and William went along. In 1762 the University of Oxford conferred the degree of Doctor of Laws on Benjamin Franklin and at the same time conferred the degree of Master of Arts upon William.

In August 1762 William Franklin was appointed Governor of New Jersey without any solicitation by his father. He was eminently well qualified for the position. He arrived at Amboy February 23, 1763, but took up residence at Burlington until 1774 when he moved to Perth Amboy where he lived in the Proprietor's House. The Governor's Mansion was built on High Street in 1764. There was no Kearny Avenue at that time. The land on which the Mansion was built extended east from the building now known as the Westminster at 149 Kearny Avenue to High Street.

Doctor Franklin visited his son in Perth Amboy. Some historians have questioned the fact of Benjamin Franklin's visit to Perth Amboy to attempt to persuade Governor William Franklin to go over to the side of the colonies. But the greatest authority on Perth Amboy and New Jersey history from the beginning to 1856, William Whitehead, wrote on page 190 of his *Early History of Perth Amboy* that Doctor Franklin made such visits.

In the year 1723 when Franklin was seventeen years of age, he had trouble with his brother, James, in whose Boston printing office he had been working; and set out to make his own way in his chosen profession of printing. In his autobiography he tells of reaching New York looking for work as a printer and failed to do so. From New York he went to Philadelphia by way of Perth Amboy and Burlington. He set out from New York in a row boat. He had a passenger with him whom he referred to as a "drunken Dutchman". This man fell overboard and Franklin hauled him back into the boat. As a reward Franklin was given a book which was in very good condition. It was Bunyan's "Pilgrim's Progress". After thirty hours in the row boat, Franklin reached Perth Amboy. He had had nothing to eat or drink during those thirty hours. He spent the night in Perth Amboy, crossing the ferry to South Amboy, and from there went on farther to Burlington, from where he went to Philadelphia by boat; this time, not a row boat.

Governor William Franklin's term of office, thirteen years, was longer than that of any other colonial governor of New Jersey. The average term of his predecessors was less than two years. Several served less than one full year. William Franklin was a good governor. He was loyal to the British Crown, but he worked to promote the prosperity and welfare of the people of New Jersey. On many occasions he was responsible for legislation by the Assembly for the improvement of roads, the fostering of agriculture, and the lessening of the severity of laws relating to imprisonment for debt. In these matters he was an active and efficient governor and was ahead of the times in which he lived. The record of his administration shows that although he adhered to his support of the Crown, he did so because of his sense of duty and without discredit to himself as Governor or as an individual. History is replete with examples of situations in which men have had to make a choice between two loyalties in government.

George Washington is honored and revered as "first in war, first in peace, and first in the hearts of his countrymen". He made the right decision although he had been an officer in the British Army. Robert E. Lee for a few decades after the Civil War was considered a traitor to his country, and immediately following the surrender at Appomatox many people in the North and a considerable part of the Congress of the United States clamored for his execution as a traitor. Today General Robert E. Lee is enshrined in history as one of America's great men. He followed the dictates of his conscience no more than did William Franklin.

In 1775, more than a third of the members of the Assembly (the legislative body of the Crown) were also members of the Convention, and as late as 1776, seven members of the Assembly were also members of the Convention.

Lord Stirling was a member of the Assembly and although a member of the Assembly he had accepted a military commission under the Provincial Congress. As a consequence Governor Franklin suspended him from the Assembly. Later the Governor in a letter to Lord Dartmouth said, "My situation is indeed somewhat particular and not a little difficult, having no more than one or two among the principal officers of government to whom I, even now, speak confidentially on public affairs". The dispatch was intercepted by Lord Stirling on January 6, 1776. The Governor's arrest followed his order to the Assembly to convene the following June. He refused a parole and was taken to Burlington under guard. The Convention in a resolution declared William Franklin to be "a virulent critic of this country, and a person that may prove dangerous . . ." He was sent under guard to Governor Trumbull and was quartered in the house of Captain Ebenezer Grant of East Windsor. Elizabeth Franklin, his wife, was left in New York where she died on July 28, 1778 without having seen her husband since his arrest.

After being a prisoner two years and four months, William Franklin was exchanged. He lived in New York about four years. He sailed for England in August, 1782. He died in London, November 17 1813, aged 82.

After Doctor Franklin's visit to his son at Perth Amboy the two never met again, and had no correspondence until William wrote to his father July 22, 1784 when the Doctor was at Passy, France. In his reply August 16, he wrote, "Nothing has ever hurt me so much as to find myself deserted in my old age by my only son, and not only deserted, but to find him taking up arms against me in a cause wherein my good fame, fortune, and life were at stake."

In his will he left his son his lands in Nova Scotia, and wrote in his will, "The part he acted against me in the late War, which is of public notoriety, will account for my leaving him no more of an estate he tried to deprive me of."

The estrangement of Benjamin Franklin and his son, the Royal Governor, was similar to happenings in the Revolution and later in the Civil War. In the Revolution families were divided in every one of the thirteen colonies. Fathers and sons took opposite sides. Mothers on whom the burden of war always falls heavily saw sons go off to make war against each other in the opposing British and Continental armies.

AUGUST 2, 1775

Letter from Governor Franklin to the Earl of Dartmouth announcing that Congress had declared war, and preparations were in progress for carrying it on; also inclosing a letter from Col. Coxe to Mr. Skinner.

“Perth Amboy, Aug. 2, 1775.

“Right Honourable Lord Dartmouth:

My Lord: I am honoured with your Lordship’s circular dispatch of the 22nd day of May, mentioning the death of the Queen of Denmark, on which melancholy occasion I do most sincerely condole with your Lordship. The same disposition and the same measures continue as mentioned in my last. A formal declaration has been published by the Congress and every preparation made for carrying on a war which is in their power, with particulars which I need not mention as they are printed in the newspapers.

“Enclosed is a copy of the declaration, and also a letter which Mr. Skinner, the attorney general, received a few days ago from Col. Coxe, one of the members of His Majesty’s council in this colony. The latter will show your Lordship the critical situation the officers of the government are in, having no kind of protection.

“It is true that there are many friends of the government still remaining in the several provinces, but they are too scattered to venture forming themselves into a body, especially as they have no places of strength or security to resort to. Not that I believe there are any of the gentlemen of the country who would draw their swords in the support of taxation by Parliament; but there are many who would fight to preserve the supremacy of Parliament in other respects, and their connection with Great Britain, until some constitution should be formed for America consistent with that idea on just and equitable principles.

“There is, indeed, a dread in the minds of many here that some of the leaders of the people are aiming to establish a Republic, rather than to submit to which we have thousands who would risk the loss of their lives in defense of the old Constitution, and are ready to declare themselves whenever they see a chance of its being of any avail.

I have the honour to be, with the greatest respect and regard,

My Lord, your Lordship’s most obedient & humble servant.

WILLIAM FRANKLIN.”

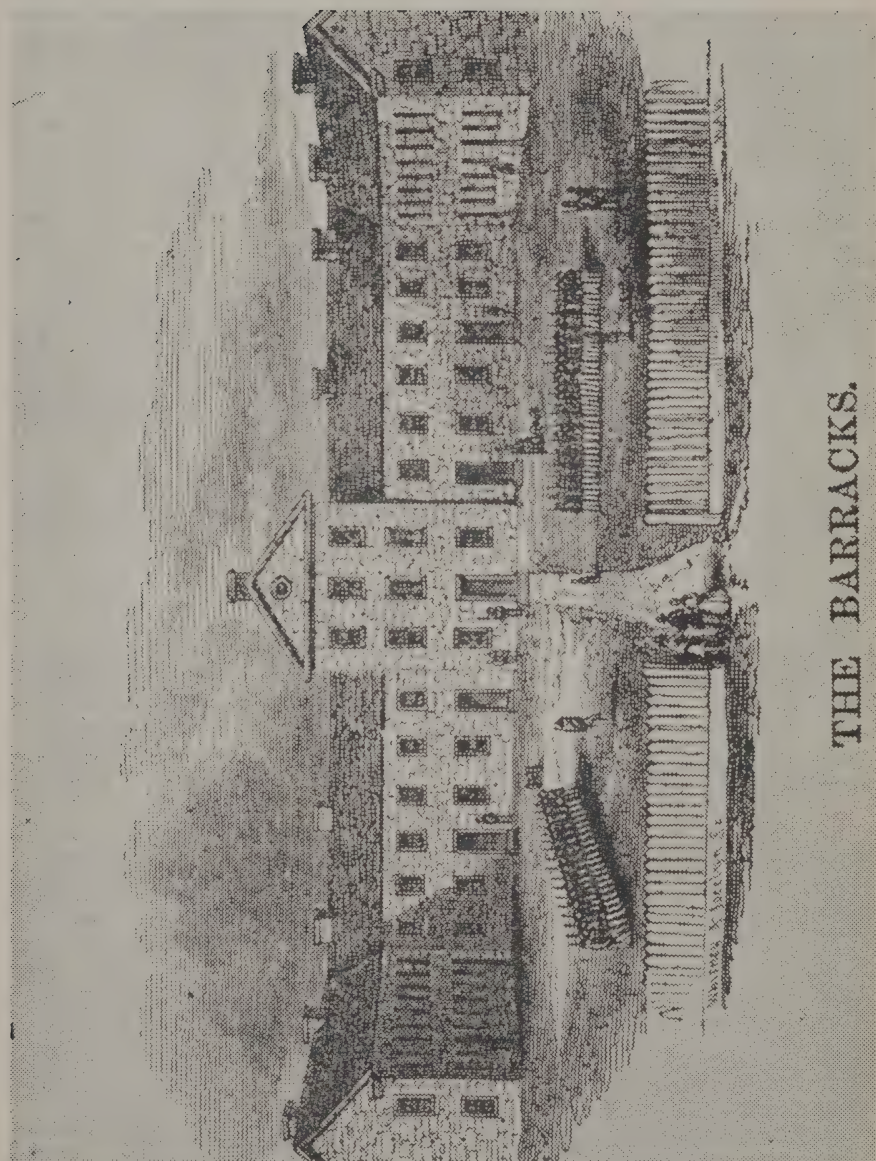
Note: This letter was presumably written from the Westminster on Kearny Avenue.

“JANUARY 23, 1776

“Lord Stirling seized a pilot boat at Perth Amboy, and with forty men was just pushing out at 2 o’clock in the morning, when he was joined by three other boats from Elizabethtown, with about forty men each.

“They had noticed the storeship, Blue Mountain Valley, for the ministerial army in Boston had arrived at the Hook.

“They took the vessel and brought her cargo into court where they unloaded her. It consisted of 107 ½ chaldrons of coal, 30 bundles of hoops,



THE BARRACKS.

100 butts of porter, 225 bags of beans, 156 sacks of potatoes, 10 casks of Sauerkraut, 80 live hogs and 35 empty puncheons."

Congress gave these men a vote of thanks for their gallant exploit.

Several different British regiments were stationed at Perth Amboy after the Barracks were built in 1759. As previously noted, the 46th Foot, Wolf's Own, was sent to the city after the capture of Quebec, by General Wolf. For some time prior to 1771 the 29th Foot was at Amboy and was withdrawn in November of that year. William Whitehead in his *Early History of Perth Amboy* (p. 325) says, "The 29th Regiment appears to have made itself very popular in the province. On its withdrawal James Parker, the Mayor of Amboy, returned the thanks of the Corporation to Lieutenant Maurice Carr for the peace, good order and harmony . . ."

The 47th Regiment of British regulars occupied the Barracks from 1772 to July 1774. No regiment was sent to take the place of the 47th. In 1775 two New Jersey Provincial Regiments were organized. In December 1775 two companies from New Brunswick under Capt. Conway and Capt. Longstreet, and a company from Elizabethtown under Capt. Howell, were ordered to Perth Amboy by Colonel Lord Stirling. They were quartered in the Barracks under the senior command of Capt. Howell. Governor William Franklin and other officers of the Crown continued in possession of their official positions.

The inhabitants of Perth Amboy held a meeting on April 28, 1775 to discuss measures that were being considered for the relief of the country. The meeting adopted this resolution:

"Resolved, unanimously, that James Parker, Stephen Skinner, and Jonathan Deare, Esqrs., or any two of them, be a standing Committee of correspondence for this City". Jonathan Deare was the same man who later as Major Deare was second in command of the detachment of militia which marched from the Barracks to Governor William Franklin's home, where he was arrested by Colonel Heard on June 23, 1776. In the next few weeks several Perth Amboy families which were supporters of the King went to New York to live.

In late June 1776 General Sir William Howe arrived at Staten Island with a large body of troops which had been conveyed from Boston to Halifax by the British fleet under command of Admiral Lord Howe, older brother of General Howe. On June 29th the Provincial Congress of New Jersey had been informed that "19 sail of the enemy's fleet were at the Hook and 45 in sight." This combined force of Britain's armed might had been forced to evacuate Boston on St. Patrick's Day, 1776 by General George Washington after Washington had fortified Dorchester Heights during the night of the 16th with cannon captured by General Ethan Allen at Fort Ticonderoga.

The British force took possession of Staten Island July 2-4. Washington had recently been defeated at the battle of Long Island. General John Sullivan of Boston had been captured. Now Washington's Army was in danger of being captured, and the war for independence ended.

General Washington considered it necessary to assemble an armed force near Staten Island. Perth Amboy was selected partly because of its

location and partly because many of its people were Royalists. General Hugh Mercer of New Jersey was placed in command.

Writing to the Continental Congress July 4, 1776, from New York, General Washington stated: "The camp will be in the neighborhood of Amboy The disaffection of the people of that place and others not far distant, is exceedingly great, and unless it be checked and overawed, it may become more general and very alarming. The arrival of the enemy may encourage it. They . . . are already landed on Staten Island . . . and about 4,000 of them were marching about it yesterday . . . and are leaving no arts unassayed to gain the inhabitants to their side, who seem but too favorably disposed. It is not unlikely that in a little time they may attempt to cross to the Jersey side, and induce many to join them, either from motives of interest or fear, unless there is a force to oppose them."

In consequence, troops, about a thousand men, marched to Perth Amboy immediately. First to arrive were 450 of the Middlesex Militia under Major Duyckink on July 5th. A few days later two armed vessels and several armed whaleboats were added to the defensive force. On July 6th Major Duyckink reported to General Livingstone the arrest of John Smyth, Philip Kearny, Michael Kearny, William Hicks, Thomas Skinner, Dr. John Lawrence, Captain Turnbull, Johnston Fairholme and Isaac Bunnell. They were sent to Elizabethtown. There is no record of what the charges against them were. They probably were arrested on suspicion, because on July 13th, only a week after their arrest, the Provincial Convention voted 12 to 10 to let them go home upon their parole.

At this time a British brig of war, mounting 12 guns, entered the harbor and dropped anchor opposite St. Peter's Church. The Americans brought an eighteen-pound gun from Woodbridge and in the night mounted it behind the breastwork by the church. At dawn they fired on the brig and forced it to retire but not before it had returned the fire. A ball from the warship broke the tombstone of Captain William Bryant. Another ball fired from a vessel lying the other side of Billop's Point struck the east end of the church.

The Pennsylvania Gazette of July 29, 1776 contained a report stating that "on Thursday the 24th several cannon were fired from our battery at Amboy at boats from Staten Island."

"This brought on a cannonade from the encampment near Billop's Point. Firing on both sides was very hot for near an hour. The boats got clear, but many of the regulars were seen to fall. On our side a soldier in the Philadelphia line was killed, one wounded, a horse in a carriage had his head shot off in the street" (High Street) . . . "and some damage done to houses".

The American battery was on the hill in front of the Parker Palace which was located a little north of Smith Street and east of Rector Street.

The American War Department judged that General Howe intended to attack Perth Amboy and cross to the New Jersey side. Most of the troops had been sent to New York early in August where the British fleet was threatening the city.

"War Office, Philadelphia, August 28, 1776. As there is the most pressing necessity for all the troops, without exception, who are now in Philadelphia, or on their way to camp, to march to Amboy in the State of New Jersey, it is hereby most earnestly requested that they do immediately proceed without waiting for further supplies of arms or any other matter or thing, as care will be taken to furnish them when they arrive at camp."

"RICHARD PETERS, *Secretary*".

Lord Howe, the Admiral of the Royal Fleet, and his brother, General Howe, commander in chief of the British Army in the colonies, considered the time and the situation favorable for negotiations with the Continental Congress that would lead to a favorable settlement of the war. The cause of independence seemed hopeless to many Americans, even to some who were members of the Continental Congress.

Lord Howe chose as a messenger the captured General John Sullivan. Lord Howe under orders from the king could not recognize the Continental Congress as a legally constituted body. On September 2, 1776 General John Sullivan arrived in Philadelphia with a message. The message had been given to him as a verbal message which Lord Howe had directed him to reduce to writing and present to the Congress. In July General Washington had refused to receive a letter from Admiral Lord Howe which was addressed to "George Washington, Esq." General Washington directed all commanders to refuse to receive any communications from any representative of Great Britain unless it was addressed to them in their official capacities. The Congress approved Washington's actions in these matters, and was not at all willing to send members of the Congress to confer with Admiral Howe in their private capacities as the Admiral had requested. Lord Howe and his brother, the General, had been given full authority by the Crown to settle the "dispute" between Great Britain and the colonies. On September 5, 1776 General Sullivan was given a copy of the following resolution to take to Lord Howe:

"Resolved, that General Sullivan be requested to inform Lord Howe that the Congress, being the representative of the free and independent States of America, cannot with propriety, send any of its members to confer with his lordship in their private characters, but that, ever desirous of establishing peace on reasonable terms, they will send a committee of their body to know whether he has any authority to treat with persons authorized by Congress for that purpose in behalf of America, and what that authority is, and to hear such propositions as he shall think fit to make respecting the same."

The committee was selected on September 6, 1776, and, as previously noted, was composed of Benjamin Franklin, John Adams and Edward Rutledge. Franklin was chairman and was undoubtedly the sage of America. He was a friend of Lord Howe from his days in London as Agent for several of the colonies. Lord Howe had failed in attempting to obtain Franklin's help in effecting a settlement of the difficulties between England and America on England's terms.

Lord Howe, on board his ship in New York Harbor, July 10th received notice of the appointment of the Committee and immediately informed Franklin that he would meet the Committee "at the house on Staten



Edward Rutledge, John Adams, Benjamin Franklin about to Board boat for conference with Admiral Lord Howe and Gen. William Howe. In foreground is British officer.

Island opposite to Amboy." A boat with a flag of truce met the Committee on July 11th at the dock, foot of Smith Street. On board was one of Lord Howe's principal officers who was to remain in Perth Amboy as a hostage until the safe return of the Committee members. But the Committee declared no hostage was required and the officer went back on the boat. The scene of the Committee's departure from Perth Amboy with the officer in uniform is depicted in the lower part of a stained glass window in St. Peter's Church.

William Whitehead was a good interpreter and writer of the history of New Jersey. But he made a mistake in his interpretation of the importance of the conference between Lord Howe, General Howe and the other English Commissioners with the Committee of the Continental Congress, and the effect that conference had on the outcome of the Revolution.

On Page 333 of his Contributions to the History of Perth Amboy Whitehead says that, "The attention of the colonies was directed to the fruitless conference between the English Commissioners and the Committee of Congress."

It is impossible to pick out any single event and say of it, "That contributed more than any other event to the successful conclusion of the Revolutionary War." But it is certain that the conference at the Billop House opposite Perth Amboy was one of the greatest contributors to American independence. Franklin kept his good friend Lord Howe busy at the conference and delayed its ending long enough for General Washington to withdraw his army from a position of great danger on Long Island, long enough so that Washington's army escaped to the mainland and was able to go north and cross over to New Jersey.

The victories at Princeton and the famous victory at Trenton on Christmas, 1776, could not have happened except for the Billop House conference where Franklin, Adams, and Rutledge rendered great service to the cause of American independence.

Washington's retreat through New Jersey began in November. He established headquarters for short periods at several places as he marched south: November 19-21 at Hackensack; November 21, Acquackononck; November 23-27 Newark; Nov. 30-December 1 New Brunswick; December 3-12 Trenton.

The British under General Howe took possession of Perth Amboy about the first of December, 1776. The Americans there under General Green joined Washington's retreating army. Washington's retreat left the British in possession of New Jersey for a time, but Washington ordered a detachment of troops which he had left in New York State, to join him. Then followed his victories at Trenton. He took his army into headquarters at Morristown. The British divided their entire force between Perth Amboy and New Brunswick. Lord Cornwallis was in command at New Brunswick and General Howe at Perth Amboy. The British troops at Perth Amboy and New Brunswick were short of provisions and especially those at New Brunswick. Their foraging parties were continually set upon by the Americans and many of them destroyed. On February 26, 1777 a fleet of boats went up the Raritan River from Perth Amboy loaded with

supplies. The Americans had set up six 32-pounders on a high bluff overlooking the river and sank several of the boats. The rest returned to Perth Amboy.

On June 30, 1777 the British Army embarked from Perth Amboy on Lord Howe's fleet. The harbor was filled with Lord Howe's transports which took the soldiers to Staten Island, and some to the Chesapeake. From that time the Americans held possession of Perth Amboy.

On August 19, 1777, a British detachment of 60 men of the Battalion of New Jersey Royal Volunteers came over from Staten Island to Perth Amboy. They marched 27 miles into the interior and returned with 14 prisoners, 62 head of cattle, 9 horses and some arms and ammunition. A troop of the American Light Horse followed the British to the high land northwest of the town, but the enemy got back to Staten Island with all his booty.

On April 12, 1779 Commissioners appointed by General Washington and Sir Henry Clinton held a meeting at Perth Amboy to arrange for an exchange of prisoners.

CHAPTER VI

WILLOCK'S LANE AREA

Willock's Lane is now, 1958, in process of being made into a redevelopment housing project by the Perth Amboy Housing Authority. The Willock's Lane area is one of the oldest and most important historic places in the city. It was here that history of the City, County Colony and State was made in years that long ago passed down the corridors of time.

Willock's Lane runs from Smith Street north to Fayette Street. The Willock's Lane area which is the site of the redevelopment project extends from the waterfront to Rector Street on the west, Fayette Street on the north, and the south line runs east and west a few rods south of Smith Street.

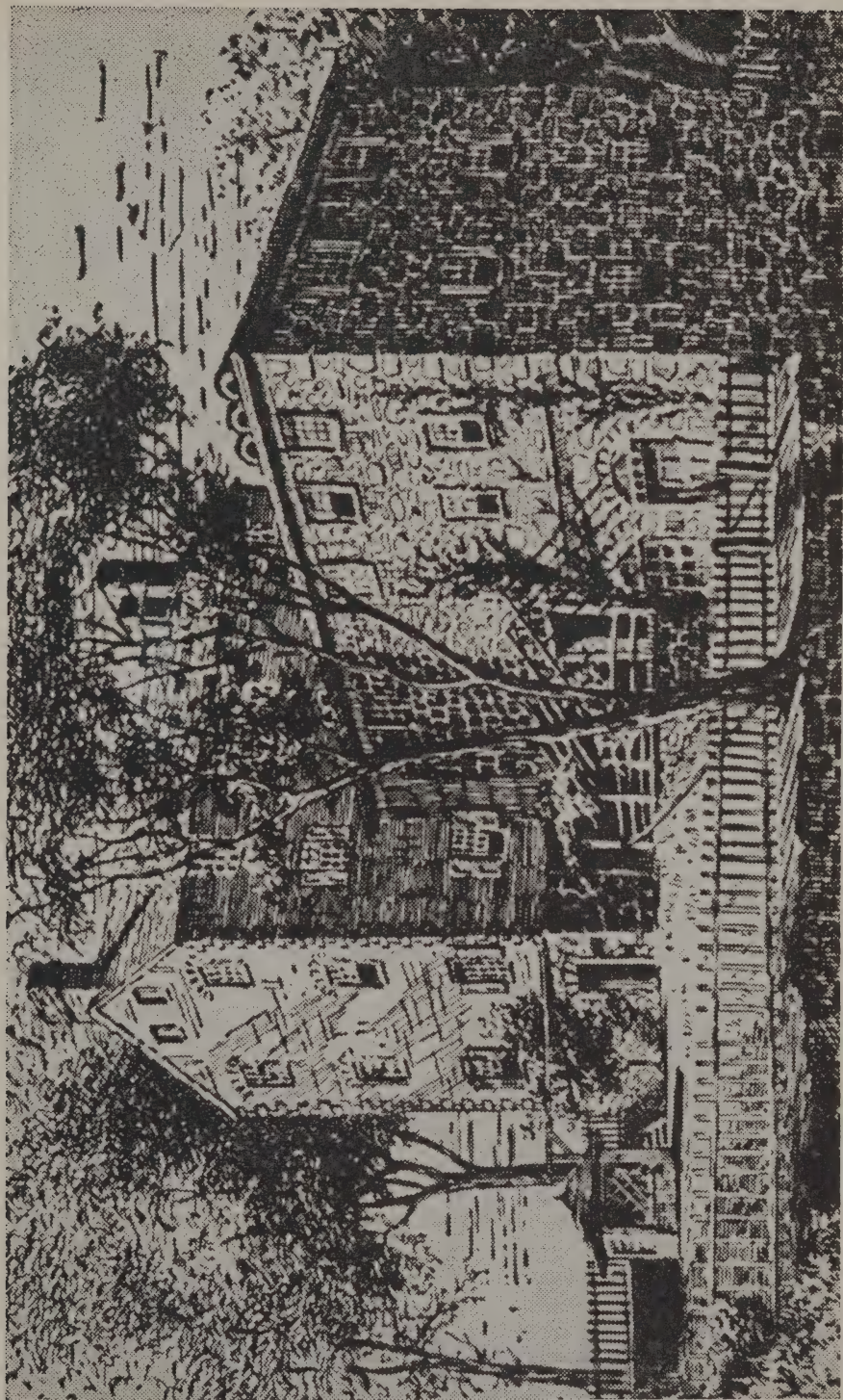
The Willock's Lane area, including both sides of lower Smith Street south of Rector, had been a slum for many years before it was taken over for redevelopment in 1954. The plans of the Housing Authority call for three modern 12-story apartment houses, a shopping center, and grass and shrub spaces.

Willock's Lane was named in honor of George Willocks, a Scot who came to Perth (Perth Amboy) in 1684. His brother, James Willocks, was a Doctor of Medicine in Kennay, Scotland. He acquired a proprietary right in East Jersey in 1683. He died that same year and his brother, George Willocks, inherited the property. George arrived in Perth Amboy in 1684. After a few years he went to England to look after his brother's property there, but returned to Amboy in 1698.

George Willocks was a man of wealth. At the death of former Deputy Governor Thomas Rudyard, Mr. Willocks became administrator of the estate. He married Margaret, one of the Governor's daughters. She, too, was wealthy. At the time of his marriage Mr. Willocks was living in Monmouth County but came back to Perth Amboy in 1701. In March of that year he was appointed Deputy Surveyor of the Province. In 1720 he was one of the Commissioners for settling the boundary line between New York and New Jersey.

George Willocks was one of the men named in the Perth Amboy City Charter as one of the inhabitants who petitioned King George I for the Charter, which was granted through Governor Robert Hunter, August 24, 1718.

George Willocks was a man who was not interested in public office. He was a businessman and an owner of many hundred acres of land and property in Perth Amboy, in Monmouth County, and on Staten Island. He was a collector of rents for the Proprietors.



PARKER CASTLE

PARKER CASTLE

The finest of many fine residences of the Willocks Lane section of the City was the Parker Mansion, commonly called Parker Castle. Several Parker families came to East Jersey between 1660 and 1670. Elisha Parker settled in Woodbridge and was the first American ancestor of the Perth Amboy Parkers. John Parker, born Nov. 11, 1693, was one of several sons of Elisha. He built Parker Castle, 1720-1722. The exact date is not known, but Whitehead says it was built before 1723. This John Parker married Janet Johnstone, daughter of Dr. John Johnstone, Sept. 16, 1721. Dr. Johnstone was the first physician in East Jersey and a man of great wealth. For a time John Parker was a New York merchant "but always lived at Amboy" according to Whitehead. He held many public offices. Governor William Burnet in 1719 appointed him a member of the Governor's Council, and he served as a member of the Council under Governor John Montgomerie, 1728-1731, and Governor William Morris, 1731-1732. He was a lawyer. He was Judge of a Special Court to try pirates at Perth Amboy.

John Parker II, son of the above John, was born Nov. 7, 1729. He was one of several of the Parker family who served in the British Army before the Revolution. John was a Colonel in the campaigns of 1755-1756 against the French. He was in command of the 4th Battalion of Royal Americans at Fort Henry in 1757. On July 21st he took a detachment of 350 men on to Lake Champlain at Fort Ticonderoga. They landed and were ambushed. Most of his officers were killed and all but 70 or 80 of his men.

James Parker, brother of Col. John Parker, was an officer in the Royal Americans. He owned a mercantile business in New York. He was a member of Governor Franklin's council, appointed in October, 1764. He was Mayor of Perth Amboy in 1771 and 1772. He was President of the Board of East Jersey Proprietors.

James Parker preserved a strict neutrality in the Revolution. Maybe that was due to self interest, maybe because he would not fight against his friends on either side. His property, including his large land estates, was not confiscated. Some writers have said that he was a tory, but the records show that he was not. Tories were not popular after the Revolution. James Parker was the first Mayor elected after the Revolution and served five consecutive terms, 1784-88, inclusive. His wife was the daughter of the Rev. William Skinner. They are buried in St. Peter's Churchyard.

His son, James II, was born March 3, 1776; he died in 1868. He filled many public offices and trusts; was a member of the State Legislature, and of Congress, 1833-37; Mayor of Perth Amboy 1815 and 1831. He was a commissioner appointed to settle the boundary line between New Jersey and New York. In the New Jersey Assembly he presented the New Jersey School plan and was responsible for its adoption.

Another daughter married James Hude Kearny. A son, James Parker III, was born in 1805 and died in 1861. He married Anna Forbes, daughter of Cleaveland A. Forbes, a prominent Perth Amboy man. Forbes Street was named in his memory. This James went to Cincinnati as a young man and became a great lawyer and an eminent Ohio judge.

James Parker IV, son of the Ohio man, was born in Cincinnati in 1832. He graduated from the U. S. Naval Academy. He resigned from the Navy in 1856 to take up the practice of law. In 1861 he applied for and obtained reinstatement in the Navy and served through the Civil War. He then went back to the legal profession, having attained the rank of Captain. After several years of a successful career in Ohio he came to Perth Amboy, and was the last Parker to occupy the Parker Castle and the Parker Law Office. He was a noted maritime lawyer. He was Admiral Schly's lawyer in the famous Admiral Schly and Admiral Sampson case. Captain Parker was a familiar figure on the streets of the City, always wearing a high silk hat and a cape. He died in 1914. The Castle was torn down in 1942 by Cortland Parker, executor of the Parker estate.

Parker Castle was enlarged before the Revolution. The original house was made of stone. Not many houses in America remain the home of the same family for several generations. Parker Castle was the home of seven generations of the Parker family. Soldiers, lawyers, merchants, churchmen, and officers of City, County, Colony, and State were trained and guided to useful lives within its walls, and many wives, mothers and daughters in the Parker home learned the principles of noble womanhood which were the greatest inheritance of their children and of their children's children for generation after generation. In 1856 Whitehead wrote: "Who does not cherish veneration for such ancient halls, where true hospitality and charity ever abounded, where cheerfulness at all times lent its charms to attract both young and old, and where religion ever sanctified the active duties of the world?"

The "new" part of the Castle was of wood and was erected by James Parker during the Revolution, more than half a century after the old stone house was built. It was the social center, not only of Perth Amboy and Middlesex County, but of the whole colony of East Jersey, of which Perth Amboy was the capital. Governor William Franklin was a frequent guest at dinners, balls, and parties that were held in the Castle and the extensive gardens surrounding it.

When the British Army under General William Howe occupied Perth Amboy, the Castle was used sometimes as a barracks and sometimes as a hospital. The American Army used it as a hospital.

In July 1776 the American Army (General Mercer in command) set up an artillery battery in the Parker Castle garden. In a letter to the Congress in August '76 General Washington wrote: "In my letter of the 27th of July, I informed Congress of my views and wishes to attempt to do something against Staten Island."

The Pennsylvania Gazette of July 29, 1776 had an article stating that "On Thursday (24th) several cannon were fired from our battery at Amboy at a number of boats from Staten Island bound to Sandy Hook, supposedly to join part of the ministerial fleet there.

"This brought on a cannonading from the encampment near Billops point on the Island. Firing on both sides was very hot for near an hour. The boats got away but many of the regulars were seen to fall, and several were carried off, supposed wounded. On our side a soldier in the Philadelphia Line was killed, one wounded. A horse in a carriage had his

head shot off in the street, and some damage done to the houses." Whitehead wrote (p. 333): "The horse was killed in High Street a short distance north of the town well." The American battery was on the hill in front of the Parker Castle.

A CENTER OF INDUSTRY

A famous manufacturing company was located on Front Street for several years before the Civil War. It was Hibbard, Rodman and Ely. They made safes, said to be the best in the country at that time. In their advertising they stated that anyone who thought he could open one of their safes was welcome to try at the factory.

Schantz and Eckert, manufacturers of marine engines, had their factory on Front Street. The first submarine of the U. S. Navy was equipped with some of its machinery at the Schantz and Eckert plant. Raritan Bay was the first water in which a Navy submarine was tested and operated.

John P. Holland, the submarine inventor, did most of his work in New Jersey, mainly at Paterson and Elizabethport. His submarine the HOLLAND, which became the U. S. Navy's first submarine, was built at Nixon's Crescent Shipyard at Elizabethport. He was awarded a Navy contract in 1893 for \$150,000.00 with which to construct the PLUNGER. As the work progressed, Holland realized that the PLUNGER would not be successful. He acquired funds elsewhere and constructed the HOLLAND, which was launched in 1897 and accepted by the Navy on April 11, 1900.

Slave Barracks of considerable size stood near the junction of Smith and Water Streets where slaves were housed, sold at Private sale, and public auction. This slave trade existed from about 1705 to about 1730, but slaves were bought and sold privately until the early 1800's.

The Parker law office was at the corner of Smith and Water Streets. There several generations of Parkers carried on the profession of law. It was a stone and wooden building. It was also the law office of Cortland Skinner, Attorney General of the Province of East Jersey. It was taken down in 1942 by order of Cortland Parker, executor of the estate of Captain James Parker, the last occupant of Parker Castle, and also the last Parker to use the old law office.

TWO OLD TIME NEWSPAPERS

On Front Street at the northwest corner of Smith there was a newspaper building. There in 1858 the Perth Amboy Journal began publication. It was a small four-page weekly. It went out of business sometime during the Civil War. The Democrat began publication in 1859. It was located at No. 5 Smith Street. The Democrat was a substantial paper and continued publication for many years.

The first international trader out of Amboy was Captain Philip Lytheby. His store and warehouse were at the foot of the hill, south of Parker Castle. He was a Scot and first came to Amboy in 1788, owner and Captain of his ship. He was pleased with his reception by the people and so glad to know that they were his fellow countrymen that he came

Anno Regni
GEORGII
REGIS

Magnæ Britanniae, Franciæ & Hiberniæ
DECIMO,

At a Session of the General Assembly of the
Colony of *New Jersey*, begun the twenty fourth Day of
September, Anno Domini 1723. and continued by Ad-
journalments to the 30th Day of *November* following, at
which time the following Acts were Published.



Printed by William Bradford in the City of Perth-Amboy,
1723.

TITLE PAGE OF THE FIRST ITEM
OF PRINTING IN NEW JERSEY,
PERTH AMBOY, 1723

back the next year and gave a bell to St. Peter's Church to replace the one that had been ruined in the Revolution. The bell weighs 300 pounds and is one of St. Peter's historic objects

Around it is a quaint inscription: "IN PERTH AMBOY MY SOUND Enjoy."

THE FIRST PRINTING IN NEW JERSEY

New Jersey's first printing was done in Perth Amboy in 1723. The printer was William Bradford. He owned land on the south side of Smith Street between High and Rector and it was probably there that he set up his printing shop. He printed New Jersey paper money and the proceedings and laws of the New Jersey Assembly.

Bradford had been printing the laws and official papers of the New York Provincial Assembly in New York before he began his work for New Jersey. Some of his printing for New Jersey was done in his New York shop. That fact led to the belief that printing of the New Jersey Assembly laws for 1723 was done in New York and that Bradford simply added, "Printed by William Bradford in the City of Perth Amboy", to a copy which had been printed in New York. But George J. Miller, Secretary of the Board of Proprietors of East Jersey proved that the New York item and that printed in Perth Amboy were two separate items. He showed line by line that they were separate items of printing on two kinds of paper and not printed with the same type, and also that the "New Jersey Assembly Laws for 1723" were printed in Perth Amboy. Historians have accepted that conclusion as authentic.

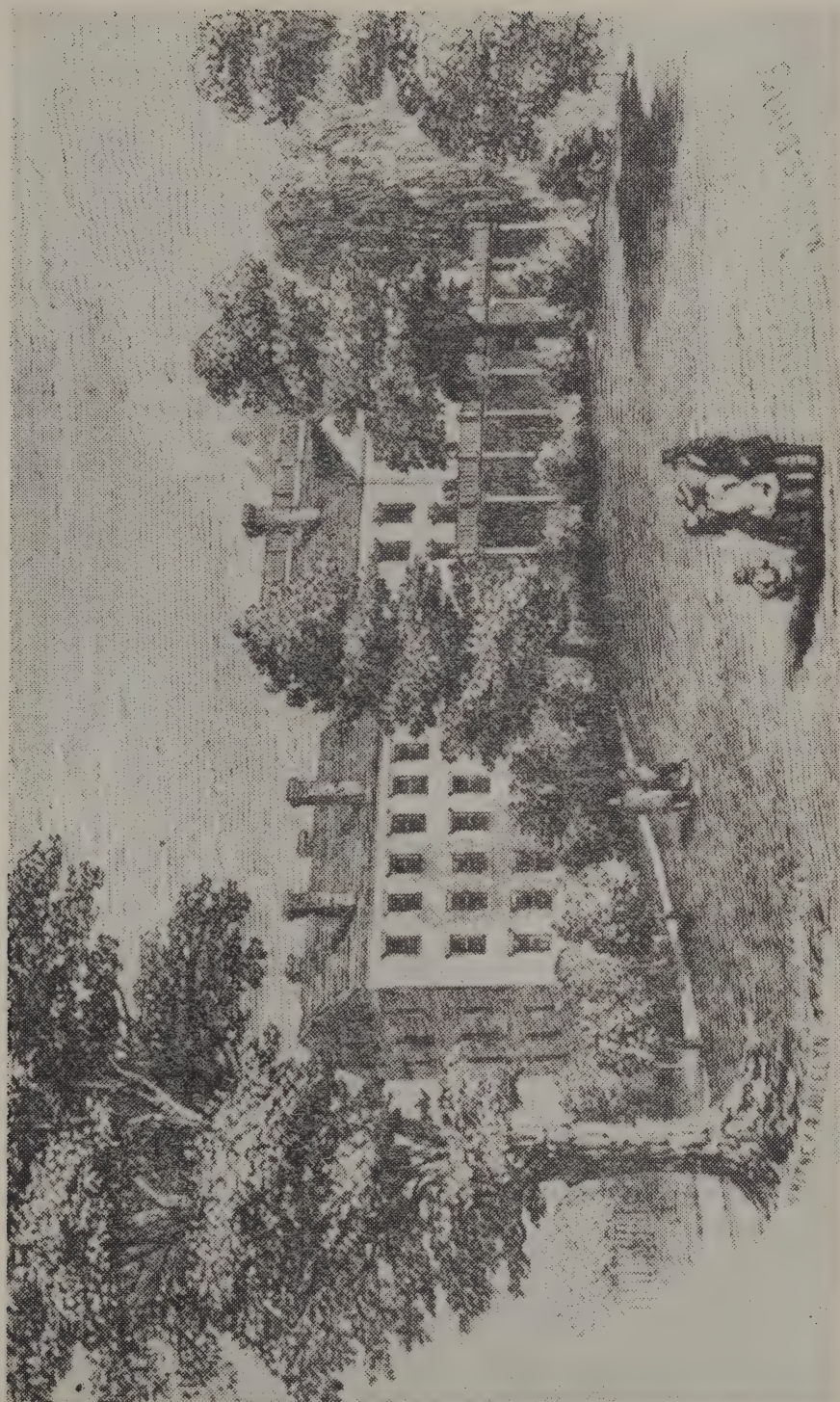
The Volume of Acts of the New Jersey Legislature was one of many important historical things that have been lost to Perth Amboy. It was owned by the late Judge Harold E. Pickersgill.

William Bradford, 1673-175., was born in Liecestershire, Eng. He came to Philadelphia in 1685. He went to New York, established a printing business there, and later went back to Philadelphia and set up printing. In 1693 he accepted an offer from the New York Governor's Council to go to New York City and print the Acts of the Provincial Assembly and other official papers.

He was a Vestryman of Trinity Church, New York, 1703-1710. He printed the first Book of Common Prayer printed in America, 1710. The first New York newspaper, the "New York Gazette" was established by him in 1726. This William Bradford (There were several other William Bradfords in American colonial times) was official printer for New Jersey, 1703-1733, a period of thirty years in which he printed the Acts of the Assembly and other official papers.

JAILS

The first Amboy jail was built in accordance with an act adopted by the Provincial Assembly at Perth Amboy in 1713, which provided for the erection of a court house and jail. The jail and court house of Middlesex County was built between 1713 and 1714. In the latter year it was in use as a court house and jail and for a meeting place of the Assembly. It was located at the northeast corner of High Street and Market. It was destroyed



BRIGHTON HOUSE (NOW "THE WESTMINSTER" AS IT LOOKED IN 1809.)

by fire in 1765 or 1766 and a new court house was finished in 1767, and is now a part of City Hall on the same site. The first court house was (1685) at lower end of High Street.

To the Court house each Royal Governor from Governor Hunter to Governor Franklin inclusive rode in stately pomp and proclaimed to the assembled throngs the good will of their Sovereign, the King of England, and that they as his loyal subjects should respect and obey his representative.

The erection of another jail was authorized by the Assembly, June 28, 1766. The jail building was completed in 1767. It contained living quarters for the jailer and family. "It was located in Back Street, adjoining the old burial ground, and at one time, an alley-way led to it from High Street, to facilitate the passage of criminals and officers between it and the Court-house". (Whitehead, History of Perth Amboy, p. 254). Despite Whitehead's statement, there appears to be no good reason for the alley-way because, according to Brinley's map of Perth Amboy published in 1823 (showing the streets prior to the Revolution, the jail was located near the southwest corner of Back Street (State) and Market Street which is shown extending west beyond Back Street. Smith Street also extended from the waterfront to Back Street. The jail was torn down in 1826 because the County Jail had been located at New Brunswick for many years.

Richard Stockton in December, 1776 was confined in the jail on Back Street and so was his close friend, John Covenhoven. Stockton had been residing at John Covenhoven's home in Monmouth, New Jersey. Refugee Royalists took both men prisoners. When on their way to New York the Tories stopped off and had the two prisoners lodged in the Middlesex County Jail. As a result of the severe weather to which the prisoners were exposed, Richard Stockton, the signer of the Declaration of Independence, contracted the disease from which he died in 1781. The jail was near the south west corner of Back (State) Street and Gordon Street on land now a part of the site of Perth Amboy High School. Part of that land was an old Indian burial ground and later a public burial ground. It was also the Presbyterian burial ground. The first church edifice of the First Presbyterian was there, too.

A bronze tablet in the High School records the fact of Richard Stockton's imprisonment. He was a signer of the Declaration of Independence.

THE WESTMINSTER

At number 149 Kearny Avenue in Perth Amboy is a colonial house known as "the Westminster." Erected in 1764, this interesting old building was associated in the early part of its 194-year history with some of New Jersey's leading citizens. At the beginning of the Revolution it was the home of William Franklin, last royal governor of New Jersey, son of the patriot-scientist Benjamin Franklin.

The house is old and Perth Amboy is older. It was an old town even before the Revolution. Here, in 1684, more than a century before the adoption of the United States Constitution, the seat of government of the province had been established. The first session of the General Assembly was held in Perth Amboy in 1686. The town was the head of the court system of the province. Here leaders of the colony sat in the seats of the

mighty in government, commerce, and law. They believed that this was destined to be one of America's greatest cities, and the city charter (1718), granted more than a third of a century after the town was founded, gave Perth Amboy an official seal (still in use) bearing the words *PORTUS OPTIMUS*, "the best port." The streets of the ancient town, as in times long gone by, lead down to the beautiful waters of Raritan Bay and the Arthur Kill, but alas! *Portus Optimus* is not here.

It was in Perth Amboy that the first Christian congregation in New Jersey held its first service, 1685; St. Peter's Episcopal Church, established 1698, chartered 1718. It was in the latter year, 1718, that the old town of Perth Amboy received its charter as a city.

The Westminster was not the first "Governor's House" in Perth Amboy. An earlier building on Water Street, recently torn down, was long known as the Governor's House. It was built in 1685 by Governor Andrew Hamilton. (See list of governors.) Although never officially designated as the Governor's House, it was occupied by several of the governors, among them Robert Hunter and William Burnet. On its site is now the residence of Dr. and Mrs. J. P. Gindin, 129 Water Street.

By 1761 the Water Street house had ceased to be used as the governor's residence. The Proprietors of East Jersey in that year laid plans for the erection of the building which we know today as "the Westminster," completed in 1764.

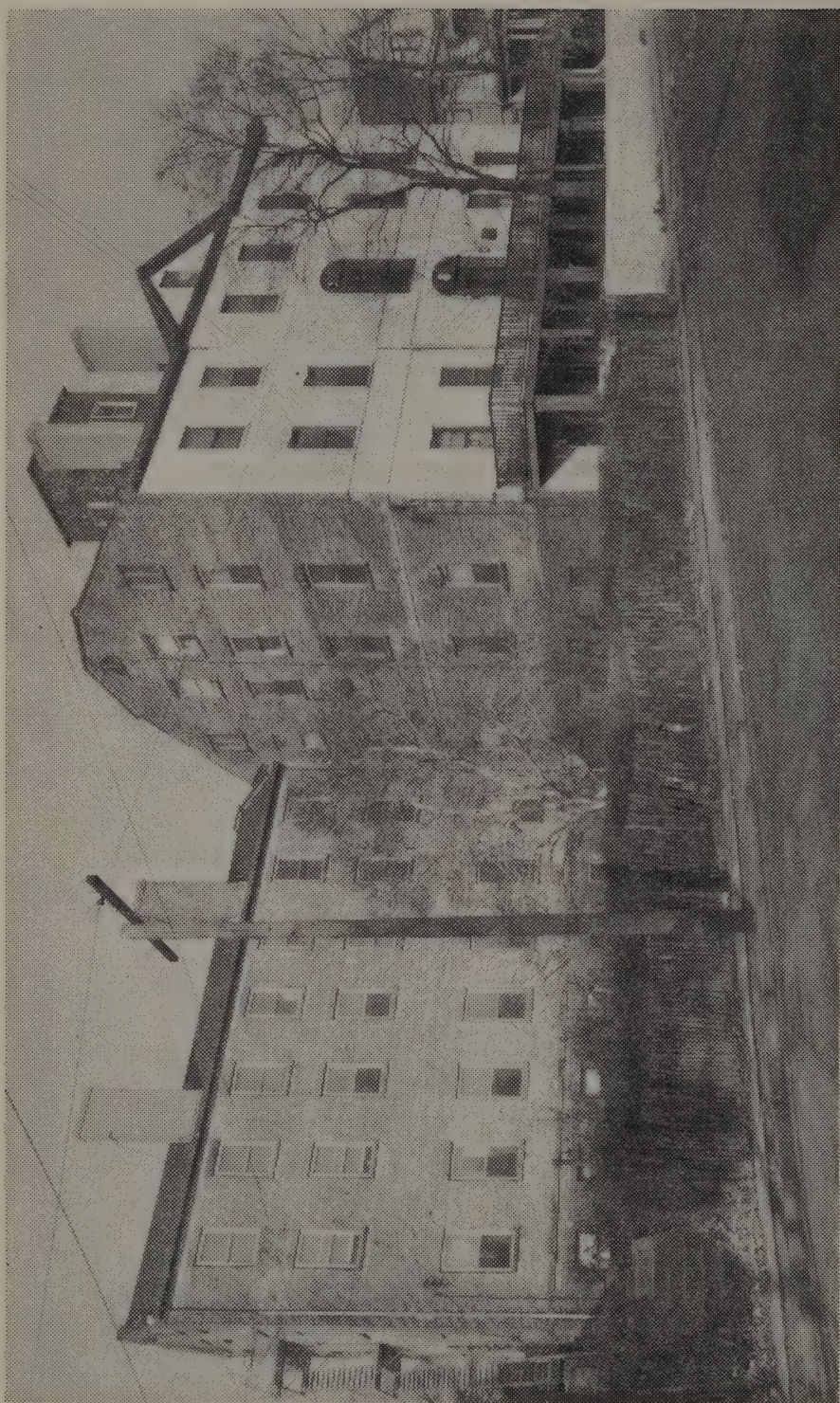
At a meeting of the Board of Proprietors held on March 25, 1761, the first action looking to the building of a Governor's House was taken, and it was "Agreed that the said house when built shall be called and known as the Proprietary House in Amboy." The cost was not to exceed three thousand pounds, but the ultimate expenditure ran much higher. Two years later the treasurer was authorized to borrow twenty-five hundred pounds additional.

Governor William Franklin preferred to live at Burlington, but Frederick Smyth, whom he appointed chief justice of the Colony, lived in the Proprietary House with his family from 1766 to 1771, they being the first occupants. Governor Franklin and his wife, the former Miss Elizabeth Downs, moved into it in October, 1774.

William Franklin was the most popular of the twenty-one men who served as royal governors of the Province. But Revolution was in the air and the Governor felt the rising wrath of the people as he walked the streets of his capital city. Benjamin Franklin visited his son in the Governor's home and urged him to join the patriot cause. William rebuffed all his father's pleadings and continued loyal to the royal authority. On June 17, 1776, Governor Franklin was arrested at his home, the Proprietary House (Westminster).

While Perth Amboy was occupied by British troops in the Revolution, the Proprietary House was the headquarters of the commander, General William Howe. The interior of the building was destroyed by fire shortly after the war. In 1785 it was sold by the Board of Proprietors.

On May 22, 1793, the New Jersey legislature passed "An act to vest the title of a lot of land in Perth Amboy in Walter Rutherford, Esq., president of the Council of Proprietors of East Jersey." This law provided



WESMINSTER — 1958

that the fee simple of the lot of land on which a house was built by the Proprietors and which had been conveyed by Lewis Johnston and Philip Kearny and Isabella, his wife, to Robert Hunter Morris, Oliver DeLancey, John Stevens, Cortlandt Skinner, and William Burnet, "shall be and the same is vested in Walter Rutherford, President of the Council of the Proprietors,, who is hereby authorized by deed in his name to convey the said lot to any purchaser or purchasers in full and ample manner as the original grantees could or might have done." The act shows that Philip Kearny and his wife had sold to the Proprietors a part of the site, but the Proprietors' records have no account of the purchase.

Under authority of the law of May 22, 1793, the house was put up for sale. The highest bid (\$1,051) was submitted by Joseph Bloomfield, who assigned it to John Rattoon. In accordance with the bid assignment, Walter Rutherford conveyed the two lots, eleven acres, to John Rattoon on May 1, 1794.

On November 10, 1808, the house was sold to Richard Woodhull for \$8,000. He added the south wing and the house was then made a hotel and named Brighton House, which came to be known far and wide. It was one of the finest summer resort houses in the country. There were many servants. Entertainment was lavish. There was music by excellent bands. Families and parties spent their vacations here. People came to benefit by the healthful waters of Spa Springs. The owner, Woodhull, was a New York merchant. In 1811 he sold the property to James Maxwell for \$30,000. In eighteen years its value had increased \$28,949.

The War of 1812 ruined the resort business of the Brighton. On March 9, 1816, Maxwell sold the property to John Stevens, Thomas Lovell and Elias Potter, Jr. John Rattoon still held a mortgage on it, which he foreclosed. It was bought at sheriff's sale by Matthew Bruen for \$14,500 on October 24, 1817. Mr. Bruen was a wealthy merchant and owned valuable lands in New York City, Buffalo, and in Virginia, Ohio, Indiana, and other states. The house was owned by the Bruen family from 1817 to 1883. In his will, probated August 4, 1846, Matthew Bruen left the property to his sons, Alexander Bruen and Herman Bruen. In 1856 Whitehead recorded the fact that the house was still a summer resort. It was similarly described in 1882, by W. W. Clayton in his HISTORY OF UNION AND MIDDLESEX COUNTIES.

On March 28, 1883, Alexander Bruen conveyed the house to "The Presbyterian Board of Relief for Disabled Ministers and Widows and Orphans of Deceased Ministers," a Pennsylvania corporation. It was stipulated that if the premises ceased to be used for the above-mentioned purpose within a fifty-year period they would be reconveyed to Alexander Bruen *ipso facto*, or to his heirs. Alexander Bruen's conveyance of the premises to the Presbyterians was a gift.

The name "Westminster" was given to the house by the Presbyterian Board. It was occupied and used for the stipulated purpose until 1903, and because fifty years had not expired, title to the premises and house reverted to the heirs of Alexander Bruen.

In 1904 the property was sold to John Holm, and the Bruens took a mortgage for \$40,500. Mr. Holm divided the eleven acres into lots and sold them. Holger Holm, Metuchen, is a son of John Holm.

There have been several owners of the Westminster since 1904. No good purpose would be served by naming all of them here. In 1945 the property was owned by Katherine and Robert Caziarc, who sold it to Bond and Company. In 1950 it was bought by the present owners, Milton and George Teltsher of Orange, N. J. All of the above property sales and transfers are recorded in the County offices.

The Westminster was the Proprietary House for forty-four years, 1764-1808; it was the Brighton House nine years, 1808-17; the Bruen House sixty-six years, 1817-83; and has had its present name seventy-five years, 1883-1958. In the nearly two centuries of its existence, the building has had four names.

In its old age, the Proprietary House is a neglected relic of ancient grandeur. Since 1911 it has been a rooming house. It is the last of many historical landmarks in New Jersey's colonial capital, the rest of them destroyed in the march of time. Perth Amboy and New Jersey are under obligation to the present and to future generations to save and restore the old house. Its original name, Proprietary House, should be given back to it, and the building should be preserved. "Remove not the ancient landmark, which thy fathers have set."

CHAPTER VII

AN EXPLANATION

For the convenience of readers of this book the author planned to have the histories of the individual churches grouped according to denominations. That plan was followed at the beginning. But because the history sketches of some of the churches were not available until after the others were in print, the original plan could not be followed.

It may be that as a result more people will read all the histories instead of just that of their own church. The story of every church in this book, whether Catholic, Protestant or Jewish shows clearly that all the churches and synagogues are working for one purpose, service to God and man.

THE CHURCHES

The best things in our civilization are the results of religion. American freedom, liberty, and democracy are founded on the principles of religion. In Perth Amboy the individual churches, to some extent, are representative of groups of people of various national backgrounds, although not entirely so.

The fact that this city is a city in which the people of many different national backgrounds live together in harmony, mutual respect, and co-operation is due to several influences. The greatest influence is that of the churches and synagogues. The history of a nation, state, or city cannot be written without including something of the history of the religious institutions.

In deciding to devote a chapter to brief sketches of the histories of the churches and synagogues it seemed best to ask representatives of the individual churches and synagogues to write them.

I hope that these history sketches will be interpreted not as an example of differences, but as a general compilation of the blessed company of all faithful people, and that Perth Amboy will continue to be the city of religion, friendship and brotherhood that won for it a National Brotherhood Award in 1950.

A few of the churches are not included. I am sorry that that is so, but I was unable to get anybody to write sketches of their histories.

ST. PETER'S EPISCOPAL CHURCH (W. C. M.)

Some of the towns of provincial New Jersey were settled almost exclusively by people from New England. Each one of those communities, in the beginning, formed only one religious congregation, and it was easy to obtain money to pay the salary of a minister. The minister's salary, following the New England custom, was included in the annual expenses of the town and was part of the tax rate assessed upon every taxpayer whether he was a church member or not. However, there were few who were not because church membership was one of the required qualifications of immigrants. It is of interest to note that in William Whitehead's historical writing about New Jersey he used the words "town" and "towns" in the sense in which they are used in New England. He did not use "township." Church membership was a qualification for voters.

The Perth Amboy population was not heterogeneous. There were some Congregationalists and Presbyterians. The first religious service in Perth Amboy was that of the Anglican Church of England, which after the Revolution became the Protestant Episcopal Church. It was held in 1685. The first church was a courthouse given to the church by the proprietors. It stood near the dock of the Long Ferry over the Raritan. It stood on a site near the present east end of Lewis Street on the ground marked "Church lot" on an early map. In the rear wall of St. Peter's Church on Rector Street at the present time there is a stone bearing the date "1685" which was taken from the original church building near the ferry.

That was the foundation of the congregation of Protestant Episcopalians in Perth Amboy and in New Jersey, too. From 1685 to 1698 services were conducted by Church of England missionaries.

The following is a brief listing of the early dates of St. Peter's Church which is the oldest parish in New Jersey. First Service 1685, Established 1698, Chartered by King George I, 1718, through Governor Robert Hunter who lived in Perth Amboy. The charter named William Eier and John Barclay, Wardens, and Thomas Gordon, John Rudyard, Robert King and John Stevens, Vestrymen. All of these men sat in the seats of the mighty in the government of the province. William Eier was first Mayor of Perth Amboy in 1718 and became Judge of the Court of Common Pleas for Middlesex County in 1719.

In 1695 the East Jersey Proprietors applied to Bishop Compton of London for a minister of the established church. The Bishop sent the Reverend Edward Portlock to Perth Amboy in 1698, and he conducted services in the church mentioned above. He and several priests who succeeded him were supported by the Society for the Propagation of the Gospel (S.P.G.).

To Thomas Gordon, George Willocks and John Barclay, St. Peter's Church is indebted for the land on which the church stands today. Mr. Willocks and John Harrison gave other valuable land "for the use of the church forever". Besides the land and money given to St. Peter's by George Willocks, he, in accordance with his wife's death-bed request, gave the church the Willocks homestead, and in his will bequeathed the Long Ferry over the Raritan and the adjoining lots.

One of the best and most remarkable men who have served as rectors of St. Peter's was the Rev. Robert McKean, A.M., M.D., Rector 1763-1767. He was the schoolmaster in Perth Amboy. He was a great scholar and eminent physician. He was the principal founder and the first President of The Medical Society of New Jersey, the oldest medical society in the United States. In 1923 the Society erected on the north wall of the church a tablet inscribed as follows:

IN MEMORY OF
THE REV. ROBERT MCKEAN, A. M., M. D.
FOUNDER AND FIRST PRESIDENT
OF
THE MEDICAL SOCIETY OF NEW JERSEY
ORGANIZED IN THE CITY OF NEW BRUNSWICK
JULY 23, 1766
THIS TABLET IS ERECTED
BY THE SOCIETY
1923

Most of the Amboy settlers from 1682 to 1700 were Scots. They founded St. Peter's Church. It is safe to assume that they had been Presbyterians in Scotland. Why they organized a Church of England is something of a mystery. King, Barclay, Gordon, Johnstone, Stevens, Willocks and several other Scots were among the founders of St. Peter's. There was no religious persecution. The reason for establishing St. Peter's instead of a Presbyterian Church is undoubtedly that missionaries of the Church of England were available. The first religious intolerance came in 1702 under Gov. Edward, Lord Cornbury, and it was against Roman Catholics. Because of certain acts of Cornbury the Rev. Thorogood Moore and the Rev. John Brook refused to allow him to partake of the sacrament of holy communion in St. Peter's Church. In December 1683 a ship from Leith, Scotland, dropped anchor in Raritan Bay. Sir George Scot, the leader, a very wealthy man, died aboard ship. Most of the passengers who survived, including Scot's daughter, became members of St. Peter's Church.

The second St. Peter's Church building was located on Rector Street on the site of the present church edifice. It was begun in 1719 and dedicated in 1722. After a hundred and thirty years it was replaced by the present church, 1852. The land was known as the Long Ferry property, and was part of the land given to the Church by George Willocks, Thomas Gordon, John Barclay, and John Harrison. The ferry property was given by Willocks. For a more comprehensive history of St. Peter's see histories of St. Peter's Church by Dr. W. Northy Jones, 1923 and by Dr. W. C. McGinnis, 1956.

CHURCH OF THE HOLY CROSS, EPISCOPAL

By REV. WILLIAM H. PAYNE, *Rector*

Expansion of the city in the latter half of the nineteenth century disclosed the need for another Episcopal parish to serve persons residing in the westerly part of Perth Amboy. Mr. Richard Mortimer Cornell, at his own expense, had erected a building known as the "Chapel of the Holy Cross" at the corner of Washington and Johnstone Streets. The chapel was furnished by Mr. Cornell and other interested persons, and on St. Bartholomew's Day, August 24, 1878, opened for divine services with ceremonies attended by Episcopal dignitaries from this city and neighboring communities. "The interest in the work began to grow immediately," a contemporary account tells us, "and after three months' services, Sunday afternoons and Saints' days, a general demand for a new parish was made" Accordingly, on December 4th of the same year, a meeting was held for the purpose of petitioning the Bishop and other authorities of the Diocese for the canonical consent required to form a new parish. Such consent being granted, and title to the land and building having been transferred by purchase to "the Rector, Wardens and Vestrymen of the Church of the Holy Cross", the parish commenced its corporate existence. The Rev. James Orlando Drum, who had formerly been rector of St. Peter's Church, this city, was the first pastor.

In March, 1942, the building was moved from its first location to a tract purchased on Laurie Street near the corner of Amboy Avenue, where it stands today. An annex to provide space for a new sacristy and choir room was erected in 1956, and named in honor of the Rt. Rev. Alfred Lothian Banyard, incumbent Bishop of New Jersey, who officiated at the dedication. The congregation is currently planning ways and means to build a rectory next door to the church for the purpose of housing a resident priest.

In addition to the first pastor, the following priests have had charge of the Church of the Holy Cross since its founding: the Reverend Fathers Arthur B. Conger, William S. Boardman, Joseph Sherlock, Richard B. Post, Charles H. Kidder, Charles H. Doupi, F. A. Fothergill, Herbert W. Brueninghausen, H. Goodwin, Frederick H. Post, Sidney H. Dixon, Eugene L. Toy, Francis R. Nanning, Albert W. Hind, William E. Phillips, Henry G. Raps, James H. Martin, Christopher Nichols, and the incumbent, William H. Payne.

Stressing since its inception Catholic worship and Evangelical preaching, the church today serves a growing number of families in the western end of the city. Mass is sung each Sunday at 9 A. M. and Church School follows at 10:15 A. M. Special masses and other devotions are provided for saints' days and holy days as announced.

A special program of religious and secular activities marking the eightieth year of parochial life is being planned for the titular feast, Exaltation of the Holy Cross, next September 15th, 1958.

Officers of the Church, 1958 are: Wardens: Raymond Stratton, Harold W. Hansen. Vestry: Clair Burditt, Robert Todor, Eugene Koczan, Holger O. Larsen, Robert Larsen. Clerk of Vestry: Harold W. Hansen. Treasurer: Holger O. Larsen.

A SKETCH OF THE FIRST PRESBYTERIAN CHURCH

By MRS HELEN MOORE

In considering the history of The First Presbyterian Church we must turn our thoughts back to England and Scotland after the fall of Cromwell. When Charles II was restored to the throne of England, the Church of England was the established church. Intolerance and persecution were exercised against all independent religions of England and Scotland—such as Friends, called ‘Quakers,’ and Presbyterians. This led to the migration of these and other religious sects to colonies across the Atlantic Ocean.

When James II was King of England in 1685, persecution of Presbyterians increased. On September 5, 1685, a small group of refugees set sail from Leith, Scotland, under the leadership of George Scot, Laird of Pitlochrie, who had been imprisoned three times in ten years for his Presbyterianism. Nearly seventy passengers were lost at sea—among them Lord Pitlochrie and his wife. On a cold December day in 1685, the survivors landed in Perth Amboy, among whom was David Simon, the ship’s Chaplain, who settled here. He is the first Presbyterian minister—so far as is known—who held services in Perth Amboy. In 1715, the ship *Caledonia*, brought other colonists—among whom were Crowells; ancestors of the Crowell family for many years prominent in the First Presbyterian Church.

In the very early days services were probably held in private homes. Just when a church organization was formed is not definitely known. However, the ground where the High School now stands was called, “The Presbyterian Burying Ground.”

The records of the Eastern Board of Proprietors show that a petition was granted July 22, 1731, allowing the Presbyterians of Perth Amboy to erect a meeting house on the southeast corner of the burial ground—but that “the said piece of land do remain as formerly intended for a public burial place for the inhabitants of this city.” A small building was erected there in 1735, the dedication sermon being preached by Gilbert Tennant, pastor at New Brunswick. The topic of his sermon was: “Necessity of Religious Violence to Durable Happiness”, which was later published.

William A. Whitehead in his history, “Contributions to the Early History of Perth Amboy and Adjoining Country” (1856) states: “Previous to the Revolution the meeting house had become much dilapidated and in 1764 an attempt was made to get a lottery authorized for its benefit, but without success.” Whitehead also states that “William Dunlap* (the noted artist) was the only individual known to him who had worshipped within its walls, or recollected its appearance.” During the Revolution the building was used as a stable by British cavalymen. After the Revolution and until the beginning of the 19th century, the meetings of the Presbyterian congregation were held either in private homes, or in the old courthouse which was located where the city hall now stands.

In 1800 the population of Perth Amboy was only about seven hundred, but many of the residents were Presbyterians. In 1801 an application was granted by the Presbytery of New York to build a place of worship for Presbyterians. Subscriptions were made by many who did not live in

* Dunlap was a life-long member of St. Peter’s Episcopal Church. — W. C. M.

Perth Amboy. It is interesting to note that among the subscribers were Stephen Girard, John Quincy Adams, Abraham Varick, Alexander Stewart, and General Ebenezer Stevens who gave the pulpit Bible in 1802 which is still in possession of the church. Captain John Angus, a native of Scotland, donated the lot which is part of the property of the present church. The foundation was laid in May, 1802, and the building opened for worship on Thursday, June 9, 1803.

Besides Captain Angus, other leaders of the early church were born in Scotland. In an historical paper which Judge Adrian Lyon gave on the one hundred and fortieth anniversary of the church, he stressed the fact that it was founded by Scotch Presbyterians.

Early ministers were graduates of Dartmouth, Princeton, Yale and other colleges. One of these, the Reverend Joseph Bishop Andrews, M. D. (1816-1822) was the father of the well-known Solomon Andrews, M. D., of Perth Amboy. May 6, 1835, Reverend Benjamin Cory was installed as minister. The interior of the church was altered. A pulpit of modern style was built and a sofa instead of chairs installed for the minister's use. The choir was back gallery. During this period a small melodeon was used which James Crowell carried from his home each Sunday. In 1870, Reverend Aaron Peck became minister. The church was entirely remodeled, a cupola taking the place of the steeple, a pipe organ and new hymn books bought, and a new pulpit and chairs donated.

The first manse was built in 1808 on Rector Street next to the church property. The cost was \$1,884.00 exclusive of the lot which was another gift of Captain Angus. In 1887 during the ministry of James Owens, a second manse was built. The present manse, the former home of Judge and Mrs. Adrian Lyon, was bought by the church in 1951.

In 1850, a Sunday School, or Session room, was built on the lot on the north side of the original church. It was sold when the present church edifice was erected, to the Swedish congregation, moved to Gordon Street, renovated, and used as their place of worship. It is still so used today. The building on Rector Street, which served for many years as the chapel was erected in 1891. This building was, also, used for the Sunday School until the present Church Center, or Sunday School Building, was erected.

In 1900, Reverend Harlan D. Mendenhall, D. D., was installed as minister. The congregation decided to build a new church. Additional lots were purchased. The manse on High Street, houses on the Market Street side of the church, and the church building were sold. The building was moved to the upper end of Catalpa Avenue and converted into a dwelling which is occupied today. (1958). The cornerstone of the new building was laid on Saturday, April 12, 1902, and the church was dedicated on Sunday, January 25, 1903—one hundred years later than the original church. After the dedication, centennial anniversary exercises were held during the entire week. Two memorial windows were given to the new building—one by the Coutts family in memory of Mrs. Susan Coutts, a church member for many years; the second by Mrs. Aaron Peck, in memory of her husband, Reverend Aaron Peck.

In 1900, Dr. Mendenhall organized the Westminster Cadets. The membership was composed of young men of all denominations in the city. Its purpose was to promote patriotism and the moral, physical, and social

well-being of young men. Captain John Danner was the first leader. Mr. Harry Comings and Mr. Albert Krogh were later leaders. Drills were held weekly in the Presbyterian Chapel. The Cadets took part in parades, and served as guards at the funerals of G.A.R. members. The Cadets are inactive now except for a Governing Board with Mr. Rufus Allen as president, which meets quarterly. Reunions are held. The Cadets in recent years presented an old cannon to the Kearny Cottage Association, and a rifle to the Presbyterian Church. When the church was repaired after the South Amboy explosion, the Cadets gave a dossal curtain. This was the first organization of young men, or boys, in the city.*

The Reverend James H. Northrup (1905-1916) and Reverend William A. Littell (1916-1919) were ministers during World War I. Mrs. Adrian Lyon organized a Red Cross group of women which met regularly each Thursday in the Chapel to make and wrap bandages. This group has continued to meet each week until the present—in time of peace working for the local hospital.

In 1919, the Reverend Frederick D. Niedermeyer became minister and continued to serve until his retirement in February 1946—a service of over twenty-six years. While Dr. Niedermeyer was minister, there was an active Christian Endeavor Society and four active missionary groups of different age levels. Judge Adrian Lyon organized the Everyman's Bible Class open to all men of the city. A Mother's Club was formed to aid the Sunday School; also, a Ladies' Society, the outgrowth of an early Mite Society, served the temporal needs of the Church.

The First Presbyterian Church has always been interested in missions. For forty-six years the church supported a missionary on the foreign field, the late Miss Emma Morris, who labored all those years in India. When young, Miss Morris was a teacher in the public schools of Perth Amboy.

Reverend (Chaplain) A. Gordon Karnell followed Dr. Niedermeyer as minister in 1946. While here he established the rotary system of elected officers of the church which is at present in use. After three years of service here, Reverend Karnell resigned to again take up duties of Chaplain. He is now Chaplain (Colonel) in the United States Air Force.

On May 10, 1949, our present minister Rev. Andrew M. Sebben, D. D., was installed. Dr. Sebben is a young man of pleasing personality, an untiring worker, and an outstanding preacher. Two services are held each Sunday morning to accommodate the people. The Presbyterian Center was built under Dr. Sebben's leadership—the slogan being—"Faith Builds." Ground-breaking Ceremony was held on January 21, 1951, and the Dedication Ceremony on September 13, 1951. Since then, the Center has been in constant use for church or community activities.

The 150th Anniversary of the Church was held from November 29-December 6, 1953. On Sunday morning, November 29, the sermon was preached by Chaplain Albert Gordon Karnell. In the afternoon a Reunion Service was held. The Message—"The Miracle of Life"—was

*NOTE: In 1775 the boys of Perth Amboy organized a company of military Cadets, called themselves Rebels and wore caps with the motto "Liberty or Death." William Dunlap and several other boys of St. Peter's Church were members of that company although their Rector, the Rev. John Preston, was Chaplain of the British regiment quartered at the Barracks.—(W. C. M.)

given by the late Dr. Wilbur La Roe, Jr., a former Moderator of the Presbyterian Church in the U. S. A., and a former pastor of the First Presbyterian Church.

The Women's Missionary Societies, except the Emma Morris Guild, have been disbanded, and a Women's Association organized which is divided into Circles. Family Night is held once a month from September through May. The Sunday School has increased greatly in membership, and the Everyman's Bible Class meets regularly each Sunday. A Men's Fellowship Club, and Senior and Junior High Westminster Fellowship groups are active. Four Scout troops are functioning under able leadership—a Brownie Troop, a Cub Pack, a Girl Scout Troop, and a Boy Scout Troop. Men of the church, doing all the work themselves, have built a Scout room in the basement. The church has four choirs.

Tape recorders are used each Sunday to record the Church service. These recorders are taken to the homes of the sick and shut-ins. Home Communion is, also, administered to members who are unable to attend church. A Memorial Fund, established by members and friends, provides flowers for church services. Four wheel chairs and six hospital beds are in constant use for the sick.

When the South Amboy explosion occurred in 1950, the church was greatly damaged, and memorial windows destroyed except a beautiful window given in memory of Mr. and Mrs. Thomas Grieve by their children. The Coutts window and the Peck window were replaced. A window was given by Mrs. C. Douglas Fraser and children in memory of Mr. Fraser, a Ruling Elder for many years; and another by Mrs. Adrian Lyon, Mrs. Howard Suydan Lyon, and Mr. Roger Lyon in memory of Adrian Lyon, a Ruling Elder for over fifty years, and Howard Suydan Lyon. A window was given, also, in memory of Mr. Henry M. Dietz by Mrs. Henry M. Dietz and daughters; and a fourth window in memory of boys who died in the Second World War was given by Mr. and Mrs. Ray D. Howell.

In February 1954, the Reverend Franz von Hammerstein, a young German pastor who had been imprisoned in Dachau, and Buchenwald concentration camps, because of his family's opposition to Hitler, came to the First Presbyterian Church as a Fraternal Worker for one and a half years. He was sent by Bishop Otto Dibelius of the Evangelical Church of Germany and sponsored by the Board of Foreign Missions of the Presbyterian Church of the U.S.A. Fraternal work is a phase of the Ecumenical Movement of the Presbyterian Church, U.S.A. Reverend Franz von Hammerstein assisted Dr. Sebben in the work of the church. Our church had the honor of being the second Presbyterian Church in the United States to have a fraternal Worker.

In May 1957, the Reverend Paul Monteath of Speirsbridge's Church, Thornliebank, Glasgow, Scotland, with his family came to our church as an Exchange Minister for four months with Dr. Sebben who went with his family to Thornliebank as minister. This was a profitable experience for both ministers and the two churches.

Besides Mr. von Hammerstein, two other Assistant Ministers have helped Dr. Sebben greatly in the spiritual work of the church—Reverend Joseph Brady, minister of a Presbyterian Church in Germantown, Pa.; and

the present Assistant, Reverend Alison R. Bryan, S.T.D. Mr. Pedro Cintron, minister to our Spanish-speaking Friends, holds services in Westminster Hall (formerly the Chapel) every Sunday evening. Five Youth workers have conducted young people's work in recent years—Mr. Robert Reed, Mr. Richard Cook, Vilma Csipo (Mrs. John Calhoun), A. B. Pier-son, and at present Edward Triem.

Through the years, the history of The First Presbyterian Church has been one of achievement. Twenty ministers have served the church—some of whom have been mentioned—and all of whom have endeavored to better the life of the community. Lay members, both men and women, have done more than their bit of civic work. Only a few can be mentioned. Stephen G. Woodbridge organized an academy for boys in 1835 and operated it for nearly 30 years. Judge Adrian Lyon was an organizer of the local Y.M.C.A., and its first president—an office which he held until his death. He was, also, superintendent of public schools, 1894-1895. Samuel E. Shull, Superintendent of Schools, 1895-1930, was a Ruling Elder of The First Presbyterian Church for many years. From 1870-1876, Rev. Aaron Peck served as the first president of the Board of Education, and Arthur E. Graham was secretary to the Board for 31 years until his retirement. F. B. Morris was the first president of the Board of the local hospital; Mr. E. W. Barnes, its second president; and Mr. Sidney Riddlestoffer served as president of the Board for nearly 27 years.

The Church on Market Square—established so long ago—is still working for the Glory of God. May it continue to do so for many, many years to come.

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Information: Rev. Andrew M. Sebben, Mrs. C. Douglas Fraser, Mr. Albert Krogh, Mrs. A. J. Hollenbach, Mrs. Donald Hughes.

SLOVAK PRESBYTERIAN CHURCH

By REV. MICHAEL MAGYAR, *Pastor*

Prior to 1923, the Church services for the Slovak Protestants of Calvinistic Faith were held in the Hungarian Reformed Church of Perth Amboy and were conducted by Rev. Nannasy, the pastor, who learned the Slovak language and took care of the Slovak people in the best way he could.

In 1923, an attempt was made by the Hungarian congregation to join the Episcopal Church, probably because of a rumor that Rev. Nannasy, who at this time was in Europe, was elected professor of Theology in Debrecen Theological Seminary. There were, however, Hungarian ministers who candidated for the Perth Amboy Hungarian Reformed Church, but there was no one to take care of the Slovak people. So in November, 1923, the

Slovak people withdrew from the Hungarian Church and asked Rev. Joseph Simko, pastor of the Slovak Presbyterian Church of Jersey City, to help them. Rev. Joseph Simko made arrangements with the Methodist Church for the use of their Sunday School room and conducted Slovak services for them at 8:00 every Sunday morning.

In 1925 lots were purchased on Herbert Street and the laying of the corner stone took place on October 18th, 1925. The first service in the new church was held on Christmas Day of the same year and conducted by Rev. Joseph Simko. Rev. Andrew Slabey, with Mr. Sandor Kovacs as assistant minister, served the church until 1928.

From 1928 unto the present time, Rev. Michael Magyar serves the Slovak Presbyterian Church, Perth Amboy, N. J. Services are held in Slovak and English, half an hour each. Two sermons are preached every Sunday—Slovak and English.

SIMPSON METHODIST CHURCH

By REV. SYLVESTUS HENSON, *Pastor*

Methodist services were held in Perth Amboy as early as 1772—long before a church was established. Bishop Asbury “preached in a large upper room” in a private home.

In 1792 ground was deeded to the Methodists in Perth Amboy by Mrs. William Lupton. A church was not erected on this lot, but according to tradition, Methodist services were held at the Court House.

In 1838, Perth Amboy became a separate station with the Reverend Isaac Cross as its first pastor.

Among the subscriptions for the church were those of many prominent persons including Ezekiel Cooper, Martin Van Buren, then President of the Republic, and Henry Clay.

The present property, located at the corner of High and Jefferson Streets, was purchased in 1856. The corner stone of our present church edifice was laid in 1866, by Bishop Simpson, after whom the church was named.

The basement, in which the congregation worshipped for fourteen years, was completed in 1867.

The following pastors are some of those who served Simpson Church in past years:

Reverend W. Martin	Reverend W. C. Snodgrass
Reverend M. S. Galloway	Reverend George C. Wilding
Reverend W. E. Blakeslee	Reverend William E. Palmer
Reverend S. M. Bebout	Reverend Wilbert Westcott
Reverend William Trumbower	Reverend David O. Cowles
Reverend G. F. Dickerson	Reverend Charles S. Gillespie
Reverend D. B. F. Randolph	Reverend B. W. Gilbert
Reverend S. Travena Jackson	Reverend Seaman W. Townsend
Reverend Sylvestus H. Henson, our present pastor.	

The entire church building was completed and dedicated in 1869. The tower of the church houses the Town Clock which the city fathers had put there shortly after the church was built, hence we are known as "The Church with the Clock in the Tower."

NOTES CONCERNING SIMPSON METHODIST EPISCOPAL CHURCH

By W. C. M.

Transient Methodist preachers came to Perth Amboy for several years, and regular services began in 1813 when the city was included in the Elizabethtown Circuit. Several circuit preachers, designated circuit riders, visited the people. Among them were the Reverend Thomas Morrell, Rev. Robert Cloud, Rev. John McCluskey, Rev. Joseph Totten, and Rev. David Bartine.

In 1818 a regular congregation was formed, and in 1837 the first church was built. The cornerstone of the present church, the Simpson Methodist Episcopal Church, at the corner of High and Jefferson Streets, was laid in 1866. Bishop Simpson, in whose honor the church was named, preached the sermon. The Rev. Walter Chamberlain was the leader in acquiring the land.

The city of Perth Amboy and Simpson Methodist Episcopal Church entered into a timely agreement in 1869. The Board of Aldermen, at a town meeting, was informed that the taxpayers wanted a town clock and were willing to pay for it. The Board bought a good clock for \$700. By agreement with the church it was installed in the Church tower in 1869.

In the agreement between the city and the church the Board of Aldermen agreed to pay for the clock, install it, keep it in repair, including winding it. That it is a good clock is evidenced by the fact that it has kept good time and sounded the hours for 89 years. It is dependable and the works are still in perfect condition. The four faces, east, west, north and south are six feet across.

In 1869 a comparatively small part of the city had been built up. The clock is 85 ft. above the street, and the people could see the clock and hear it tell the time from every part of the town. It is probable that no other town ever installed its town clock in a church tower.

There have been several keepers of the clock. The first was Frank S. Meade, a jewelry merchant and member of a prominent Perth Amboy family. The present keeper of the clock is Leroy Teeple, appointed in 1952. The duties of the keeper of the clock (an eight-day one) include winding it every seventh day. He keeps it properly cleaned and oiled. After the clock keeper has climbed 80 feet above the street level, it takes him seven minutes to wind the clock.

FIRST BAPTIST

By REV. PETER KOWALCHUK, *Pastor*

The First Baptist Church of Perth Amboy traces its beginning back one hundred forty years, to the arrival of Drake Wilson, a Yankee preacher from the State of Connecticut, 1818. Mr. Wilson's preaching was simple and direct. The democratic religion of the Baptists was appealing. As a result of his preaching, Mr. Wilson baptised twelve people in the river.

On August 26, 1818, at the time when the population of our city was approximately eight hundred, the First Baptist Church of Perth Amboy was formally constituted. It was an original society, not the offshoot of any other group or church. All the constituent members were new converts to the faith through the preaching of Drake Wilson. The names of the original members were: Rizpah Compton, Hannah Compton, Elizabeth Compton, Philip Freeman, James C. Goble, Mary C. Goble, John Johnson, Mary Martin, William Marsh, David Palmer, William Thomas, Sarah Wade, George Compton, Mary Compton and Thomas Freeman. One of these members, James (or Jabez) C. Goble, feeling led of God to preach the Gospel, was licensed by the church as a preacher. He served this church as pastor from 1820 to 1826, assisted by another member, Thomas Winter.

Originally, services of the church were held in the Old Court House and at the homes of various members. With the increase of the membership, however, measures were adopted for the erection of their own meeting house. Six years after the church was organized, in the year 1824, work began on the construction of the building. The original site was the northwest corner of Fayette and High Streets. While the cornerstone was laid in 1824, it was not until July 21, 1827, when the Rev. John Booth was pastor, that the dedication services were held. Thirteen years later, in 1840, the Sunday School was organized. In 1854 the building was remodeled, and a bell was installed in the tower.

In 1867, because of the accumulation of a small debt, the church, moved by a desire to economize, sold the corner property on which it was located, and moved the building back to the middle of the block, where the original building, having been put through a series of other uses, is still located. In 1870, when the Rev. G. W. Nicholson was pastor, the church was enlarged and repaired. At this time a lecture room and Sunday School annex were erected.

The church building was repaired and improved in 1881, when the Rev. W. A. Bronson was pastor. In 1900, during the pastorate of the Rev. Percy R. Ferris, the mortgage was burned. The Rev. William P. Hill succeeded to the pastorate, at which time the church was repaired and re-decorated, and a new organ installed.

During the pastorate of the Rev. William H. Bawden (1908-1920), a parsonage was purchased, and the church property on Fayette street sold. New property on the southeast corner of Market Street and Madison Avenue was purchased, with the intention of erecting a new building better equipped to serve a growing community. For a year the building committee worked hard; plans for the new building were completed. But the first World War broke out, and the plans had to be abandoned temporarily.

During this period the congregation met in the local Y.M.C.A. for two years, and in a "portable" church at the Market Street and Madison Avenue address. For a time also the congregation worshipped in the local Presbyterian Church, when the Baptist Church without a building, and the Presbyterian Church, without a Pastor, met in joint worship services in the Presbyterian Church building, with the Baptist pastor, the Rev. William H. Bawden, preaching.

Beginning during the pastorate of the Rev. Desmond Heyliger, (1922-25), with the cooperation of the New Jersey Baptist Convention (represented by the Rev. J. E. R. Folsom), an intensive building campaign was launched, and sufficient contributions to insure a new building were secured. The cornerstone of the present building, at Market and High Street, was laid June 24, 1923. The building was formally dedicated to the worship of God on June 8, 1924. The mortgage on the present building was burned in 1952. The property is now free of debt.

LIST OF PASTORS

Name	Yr. Called		
Elder Drake Wilson	1818	Rev. S. G. Woodrow	1871
Elder Thomas Winter	1819	Rev. George R. Hunter	1872
Elder Jabez (James) C. Goble	1820	Rev. George J. Gannon	1873
Elder John Booth	1826	Rev. William James	1875
Elder John Bloomer	1828	Rev. G. W. Pendleton	1879
Elder Jacob Stoper	1832	Rev. W. A. Bronson	1881
Elder Thomas Ritchie	1835	Rev. George K. Allen	1893
Elder John Blaine	1837	Rev. Percy R. Ferris	1900
Elder John B. Case	1839	Rev. William P. Hill	1905
Elder John Rodgers	1841	Rev. William H. Bawden	1908
Elder G. F. Hendrickson	1845	Rev. H. E. Hatchman	1920
Elder John M. Carpenter	1849	Rev. Desmon Heyliger	1922
Elder John E. Reynolds	1852	Rev. William A. Atchley	1925
Elder B. S. Rogers	1854	Rev. G. Horace Wood	1933
Rev. Aldred Harvey	1856	Rev. Edward F. Brinkman	1935
Rev. Henry A. Corda	1859	Rev. Eugene G. Mintz	
Rev. Albert G. Lawson	1862	(and Mrs. Mintz)	1945
Rev. G. W. Pendleton	1866	Rev. Arthur H. Maye	1946
Rev. G. W. Nicholson	1867	Rev. Peter Kowalchuk	1952
			to present

PRESENT CHURCH OFFICERS

PASTOR: *Rev. Peter Kowalchuk*

Deacons: John E. Bernard, Chairman; Joseph G. Denes, John Dickson, Ben Leone, Bernard Levandoski, Albert Mizenko.

Deaconesses: Mrs. Victor Christofferson, Chairman; Mrs. Charles Denes, Mrs. Charles Dickson, Mrs. John Dickson, Mrs. Bernard Levandoski, Mrs. Chris Meshrow.

Trustees: Thomas Madsen, Chairman; Leslie D. Byrd, Stephen Chaney, Oliver Elmy, Philip A. Karl, Abram B. Mason.

Financial Secretary, John E. Bernard; Missions Secretary, Florence Leathers; Treasurer, Charles Denes; Clerk, Clarence Longstreet; Sunday School Supreintendent, Leslie D. Byrd.

HISTORY OF SECOND BAPTIST CHURCH

By MOLLIE W. CHAPMAN

In 1892 a group of people, thirty-five in all, were found worshipping in the First Baptist Church then on Fayette Street between Mechanic and High, now located at High and Market Streets. The pastor of the First Baptist Church was Rev. Farris. He was assisted by Rev. Joseph Bailey, whose chief duties were to minister to us. We enjoyed for quite a while a very fine fellowship with the pastor, officers and members of the First Baptist Church.

A Sunday School was formed in the First Baptist Church for us under the leadership of Mrs. E. Nailer, who served as superintendent with Mrs. John Bernard as one of the teachers.

From the First Baptist Church we moved to 315 Front St., where a mission was formed. This required hard work, but with such moving spirits as Mrs. Hawkins and others, the foundation for the Second Baptist Church was laid.

REV. JOHN FIELDS, 1901 - 1907

The mission was founded in 1901 worshipping at 315 Front Street with Rev. John Fields as leader. For two years, we worshipped at 315 Front Street, during which time many people joined the church.

In 1904 the present lot was purchased on which stood an old paint shop. The mission was then incorporated and known as the Second Baptist Church, with Rev. John Fields as our pastor. Throughout his pastorate he was assisted by the Rev. Joseph Bailey of Elizabeth because he was not ordained. Mr. Coles was the first deacon of the Second Baptist Church. As time moved on, George Carter and Jessie Williams were added. Henry Rooks was the first trustee and John Chavis who is present at this writing and David Andrews were added. During this time a choir was organized with Miss Raimany as organist.

The first baptism was held in 1906 at the Bluff, known as Bayard Beach. Revs. William Taylor and Mitchell of Elizabeth officiated. The baptismal sermon was preached by Rev. David Cannon.

Rev. Mr. Fields was not an ordained minister for personal reasons even though the Church was willing to request his ordination. Realizing the need of an ordained minister to carry on the work in a more effective manner, Rev. Fields resigned as pastor in 1907.

Rev. T. E. Johnson of Hopewell, N. J., was called to succeed Rev. Mr. Fields as pastor. Under his leadership the Missionary Circle was organized with Mrs. Louise Davis as president. The Church went on in a very fine way with members being added. After a short term as pastor, Rev. Johnson resigned.

REV. MR. DAVIS 1908 - 1911

Rev. Mr. Davis followed Rev. Johnson as pastor. He found an organized church going along after many of the odds had been overcome. The members were beginning to see the worthwhileness of worship and were

developing a love for the church. He, in a very splendid way, carried on what he found here, picking up soldiers for Christ along the way. In 1911, Rev. Mr. Davis resigned.

REV. P. W. ROSS 1911 - 1924

Rev. P. W. Ross of Westfield, N. J., was called as pastor in 1911. Under his very efficient leadership, the old building was razed, a basement was built, the cornerstone was laid, a pipeless furnace was installed, and many people were added to the church. Under Rev. Mr. Ross the following deacons were ordained: Louis Moore, Charles Mumford, Dave Carter, J. B. Horne, Fred Thomas and David Snow. The following were placed on the trustee board: James Dillard, George Oliver, Roy Sparks, Howard Reynolds, Herbert Cooke and Alston Smith. Mrs. M. L. Wilson served as treasurer and Herbert Cooke served as church clerk. The Church organists during this administration were Mrs. Dorothy Wilson and Mrs. M. L. Wilson. The mortgage on the old building was paid off and burned. During his pastorate, the candidates were taken to the Bethel Baptist Church, Westfield, N. J., by cars and trolleys for baptism. After many years of faithful services to the Church and for God, Rev. Mr. Ross fell asleep. Rev. Dave Carter, a faithful deacon under Mr. Ross soon felt the desire to carry the word of God. He was licensed and ordained under Rev. Ross, and at Rev. Mr. Ross' death became the pastor of the church.

REV. S. E. LEE 1924 - 1925

Rev. S. E. Lee of New Brunswick, was called to assist Rev. Mr. Carter, but soon after coming as an assistant, he became the pastor. During this period he served well and the Church continued to grow.

REV. C. H. CHURN 1925 - 1930

Rev. Mr. Churn, was called in 1925. He was the first organizer of the Young Boys Club and the Junior Missionaries, the latter club being under the leadership of Mrs. Mollie L. Wilson. The Church grew and prospered during this period and many of the young people of the town joined the church. Over three thousand dollars was raised and was used to build the present building. Rev. Mr. Churn was a gospel preacher and a wonderful leader. He resigned in 1930 to become pastor of the Angelic Baptist Church, Bayonne, N. J.

REV. G. L. HARRIS 1930 - 1931

Rev. G. L. Harris was called in 1930. He was an excellent teacher and did many things to increase the interest in the church. Many socials and cake sales were given to increase the present building fund. During the summer, he organized a daily vacation bible school with the attendance of thirty-five pupils. His length of service was one year.

REV. WILLIAM E. SMITH, 1931 - 1946

Following the resignation of Rev. George L. Harris in 1931, as pastor of the Church, Rev. William E. Smith was called in 1931 to take up the duties of ministering to the congregation. He served for sixteen years.

Under his leadership, the church was renovated. During this renovation, the congregation worshipped at St. James A. M. E. Church for a few months after which services were held in the building in which we are now holding service. In 1934 Rev. S. S. Buntin a licentiate minister connected with the church was ordained at the request of Rev. Mr. Smith. He worked well with Mr. Smith in the church school as well as in the church.

In 1946, anxious to keep the Church as a fine place of worship, there was a special meeting called for ten church members to endorse a recommendation on repairs of the church which was unanimously agreed upon.

During his pastorate many young people joined the Church and took an active part in the Junior Choir.

He reorganized the Pastor's Aid and introduced into the Church, the Southern Group and Organ Fund organizations which are still in progress.

In World War II, about fifty men from the church were in service, and a special record was kept by the Southern Group Organization.

He also encouraged the organizing of the National Association for the Advancement of Colored People which is still active and has done a good job in the community.

His kind words, his fatherly advice, and his stern and thought-provoking messages will forever ring in the ears of those who heard him. He was truly a builder among men, and laid an everlasting foundation upon which are built lives of physical and spiritual bulwarks.

In December 1946, Rev. Mr. Smith having served his day and generation well, went to receive his crown of life.

After the passing of Rev. Mr. Smith in December 1946, the Rev. C. A. Collier of Scotch Plains, served as interim pastor until May, 1947.

In May 1947, Rev. C. D. Gallup was called. He served seven years during which the church purchased a parsonage at 195 Madison Avenue.

In the year 1955 Rev. H. M. Martin was called to the 2nd Baptist Church. During his pastorate the membership has grown so large that the church had to look for a larger building to worship in. The year 1957 negotiations were started in purchasing of St. Stephen's Lutheran Church at 101 Broad Street and we moved from 189 Gordon Street to 101 Broad Street on September 15, 1957.

DANISH CHURCHES

The first Danes came to Perth Amboy about 1863 and most of the Danish families came between 1863 and 1870. The Danes are a religious people. They soon formed religious groups in Perth Amboy. Meetings were held in private homes and then in City Hall which had been used by other religious groups. In 1868 a delegation went to Brooklyn and prevailed upon the Rev. Ole Juul to come to Perth Amboy and conduct services. The first was held in the Presbyterian Chapel on November 5, 1868. Thanksgiving Day, 1868, the congregation was organized with 33 charter members under the name of Our Savior's Danish Lutheran Church. The congregation immediately went to work to secure their own house of

worship. They acquired a building site on the east side of State Street near Market Street. The cost of the land was \$600 and William King donated the full amount. Mr. King was a Vestryman of St. Peter's Church. He was the owner of the cork factory which was located on the street which was named in his honor. The Church no longer has "Danish" in its name.

The church was dedicated on Thanksgiving Day, 1870. It is of interest to note the two Thanksgiving Days in the early history of Perth Amboy Danes. The congregation worshipped in the Presbyterian Church and Chapel until 1870. The present Our Savior's Lutheran Church replaced the first one on the original site, in 1896.

The Danish Methodist Church was started on June 10, 1869. The first pastor was the Rev. Burriel Smith. The first meetings were held in the old stone house on the corner of Fayette Street and Willocks Lane. The present Danish Methodist Church is located on Jefferson Street. W. C. M.

OUR SAVIOR LUTHERAN CHURCH

By THE REVEREND LYLE B. GANGSEI, *Pastor*

Our Savior's Lutheran Church, 260 State Street, observes on November 26, 1958, ninety years of Christian service in the city of Perth Amboy.

The beginnings of the church go back to the flood of immigration experienced by our country in the 19th century. Among those from many nations were people of Denmark. It was these people, living in this city in their adopted country, who now proposed to establish themselves as a Lutheran Christian congregation and to call a pastor to be their spiritual shepherd. After meeting in various private homes for a time they persuaded a Norwegian pastor in Brooklyn, the Rev. O. Juul, to come to Perth Amboy on Thursday evenings. He conducted his first service here in the old Presbyterian chapel on November 5, 1868. Four weeks later, Thanksgiving Day, the congregation was officially organized when a constitution was drawn up and signed by some 33 charter members. At that time the membership was drawn exclusively from the Danish and Norwegian people. Since that time the congregation has welcomed and served Swedes, Germans, Italians, Hungarians, Poles, Slavs, French, Russians, Yankees, English, Jews, Scots, Irish and perhaps a good many others. Today it is a Lutheran church in the downtown area of the city with its message available to all who live in this cosmopolitan area.

The present site for the church was secured shortly after organization as a gift from Mr. King who had a cork factory on King Street. In 1870 the first church building was erected and was ready for dedication on the congregation's second birthday. It was now necessary to secure the services of a full-time pastor who would make his residence in the city. The Rev. C. S. Everson was the first such man to hold this position; at the same time he was to occupy for the next three years the frame building next to the church which had been purchased as a parsonage. He came in 1873 and remained three years before moving to New York State. From here he served his New York parish and his New Jersey one as well.

On April 14, 1889 the congregation welcomed a young theological graduate, the Rev. V. B. Skov, into its midst. For the next 37 years he was to be its pastor, serving this one congregation until his retirement in 1925. At this writing he is still living in Fords.

During the ministry of Pastor Skov significant progress was made in the church and its program. The congregation was outgrowing its worship facilities. And so, in 1896 the congregation completed its present House of Worship at a cost of about \$6,000. This was made possible by many gifts of labor and materials on the part of members and friends of the congregation. Eight years later, under the leadership of the Ladies' Aid, a building was erected next door to the church which was to serve as a parsonage until 1955 when it was converted into a Parish House and a new parsonage purchased on Brighton Avenue. Pastor Skov paved the way for the shift from the Danish to the English tongue. English was introduced in 1919 and completely replaced Danish in 1925.

Pastor Byron Nelson was installed in 1925 and the congregation began the "English" phase of its ministry to the people of the city. The lower floor of the church was enlarged, providing additional space and a Moller pipe organ was installed. Pastor C. K. Preus served from 1936 to 1946 and led the congregation in a steady pattern of growth. Pastors since then have been the Rev. Juleen Mattern, the Rev. John Ness and the present pastor, the Rev. Lyle B. Gangsei.

During its nine decades of existence Our Savior's Lutheran Church has furnished a place where men might find and worship God, a place where both adults and children might be instructed in the truths of God's revelation. It has, through its auxiliaries provided service opportunities for men and women and children. One of its branch Sunday Schools resulted eventually in the formation of Our Redeemer Lutheran Church of Fords. It has given people the opportunity to express their Christian faith in music, in direct welfare work, in Red Cross activities, in evangelism, in teaching, in support of mission projects, etc. From time to time it has had Boy Scout activities, Luther Leagues and other organizations developed around the needs of youth.

Through its Christian citizens it has worked for the betterment of the communities in which its influence has been felt. It prays for itself that it may be faithful unto the commandment of its Savior and Lord who said, "You shall be My witnesses."

ST. STEPHEN'S LUTHERAN CHURCH

By REV. OVE NIELSON

St. Stephen's Danish Evangelical Lutheran Church was organized in 1872 and on September 15th of that year Pastor Anders Larsen preached the first sermon. For the 75th Anniversary booklet published in 1947 Theodore S. Brown wrote a brief but comprehensive history of the Church. In it he wrote:

"The first contributing members were: T. Thomsen, Fr. Brunn, R. Bruun, A. Mathiasen, N. P. Gregerson, E. Gergesen, Sederquest, L. Andersen, P. Christensen, Ove Poulsen, J. Hoiberg, Chr. Thomsen, Yes Peter

Therkelsen, Jes. M. Hansen, H. Kjaer, P. Therkelsen, M. Christiansen, Thomas Smidt, F. Bebernick, Lars Peter Jensen."

PASTORS

Rev. Anders Larsen	1872	Rev. Svend Kjaer	1919 - 1922
Rev. A. L. J. Soholm	1872 - 1878	Rev. Hans Jensen	1923 - 1926
Rev. R. Andersen	1878 - 1883	Rev. P. Gotke	1926 - 1929
Rev. Ole Jacobsen	1887 - 1898	Rev. O. H. Dyreborg	1929 - 1934
Rev. Johannes V. Steenstrup	1898 - 1900	Rev. P. H. Pedersen	1934 - 1940
Rev. Johannes Christiansen	1900 - 1910	Rev. Swen A. Baden	1941 - 1944
Rev. A. T. Dorf, Ph.D.	1911 - 1916	Rev. Ove R. Nielsen	1945 - 1948
Rev. N. Hansen	1917 - 1919	Rev. K. Kinkegaard-Jensen	1948 -

Ernest Christopherson was the beloved and talented choir master and organist for 25 years, 1930 - 1955. In Copenhagen where he was born he was a student at the Cathedral under the great Haakon Anderson. On May 5, 1939 when Prince Frederic and Princess Ingrid visited Amboy Mr. Christopherson had the honor of playing the organ for them at St. Stephen's Church. Ernie, as hundreds of his friends call him, has a State-wide reputation as an entertainer.

After eighty-five years the St. Stephen's Church moved out of town. The church and parsonage at 101 Broad Street have been sold to the Second Baptist Church. St. Stephens will build a new church and parsonage in Edison on three acres of land given to the church in 1940 by Mr. and Mrs. Axel Olsen. The Olsens, two of Perth Amboy's truly great citizens, are twin pillars of St. Stephens. The three acres of woodland have been used as a church park.

St. Stephen's is one of the oldest members of the Danish Evangelical Lutheran Church of America, which subscribes to the Apostolic, the Nicene and the Athanasian symbols, the Unaltered Augsburg Confession of 1530, and Luthers Small Catechism.

NOTE: The above was written by Dr. McGinnis.

The part of this history sketch which follows was written by Rev. Ove Nielsen Pastor 1945-1948, and is based on articles in the 75th anniversary booklet by Theodore S. Brown and Carla Nielsen. The "son of one of the founders" referred to by Mr. Ove Nielsen is Theodore S. Brown and the "founder" mentioned was his father, Frederic.

In 1860 the number of Danish immigrants in America was less than 10,000 and they were scattered throughout the vast country. Toward the seventies, however, the Danes began to immigrate in large numbers. The passage of the liberal homestead act of 1862 opened new horizons of hope and opportunity for thousands of Danes. By 1870 there were some 30,000 Danes in America, most of them in growing cities and settlements in the Middlewest.

During the latter part of the last century Perth Amboy served as the gateway to the new world for most of the immigrants from Denmark. Many of them found temporary employment in the Woodbridge clay pits and related industries. A few established enterprises of their own and remained here to employ their compatriots in limited numbers.

The first congregation organized by Danes in Perth Amboy (Our Saviors Lutheran) was begun in 1868. However, some of the Danish immigrants had been influenced by the views of life and Christianity expounded by Bishop N. F. S. Grundtvig in Denmark and interpreted by such idealistic young preachers as the Reverend Adam Dan in America. Consequently an additional congregation was formed in Perth Amboy in 1872. That was St. Stephen's Evangelical Lutheran Church.

When that congregation observed its seventy-fifth anniversary in 1947, the following interesting account of its early beginnings was written by the son of one of its founders:

In the first book of ministerial acts we read: "The Danish Evangelical St. Stephen's Congregation was established on the twentieth of August in 1872. At its inception, the members who signed the first Letter of Call numbered forty-one people. The first elected president of the congregation was Peter Duse, followed by Ferdinand Thergelsen and Peter Christensen.

On September 15th the Pastor, Anders Lausen Jensen Soholm, preached his first sermon as regular pastor of the congregation, and the locale on High Street, which temporarily was used for regular church services, was put to use and was dedicated with prayer.

The total property of the congregation was listed as follows: One organ, communion cup and plate, altar with cloth, two candle holders for the altar, three candle holders for the organ, a Bible and a key. None of this has been especially valuable. The combined value is listed as sixty-four dollars and thirty cents.

In October 1874, Yes Peter Therkelsen was the treasurer of the congregation, but he did not have many funds to account for. The pastor's salary varied from \$6.75 to \$15.25 per month. The most of the gifts must have been in foods.

In the two years following, Pastor Soholm confirmed five persons. These five confirmants, together with other members of the congregation, furnished the labor for the construction of the church on East Avenue. Material for the church building was purchased with five hundred dollars which the congregation had received from a Danish woman in Cranford, New Jersey, in the form of a lien on the building and land. This lien remained on the property until 1880, when the church was sold to the city.

The building was moved and utilized as an annex to No. 1 School on State Street for grades one and two. The church, although painted on the outside, was very crude throughout. It was approximately twenty feet wide by twenty-five feet deep, was heated with a pot stove and the pews were rough benches without backs. There was a pulpit but no organ.

Pastor Heiberg spoke the following words when he preached his sermon on the occasion of laying the cornerstone on East Avenue: 'What they built in the daytime the idle gnomes tore down at night', and he hoped there would be no gnomes of that caliber in St. Stephen's congregation that would tear down what was now being founded. The church was completed in 1875.

Pastor Soholm remained with the St. Stephen's Church until 1878, when he exchanged his pastorate for that of Pastor R. Andersen, who then became minister in Perth Amboy. During these years numerous supporters of the congregation, who had worked in the clay banks in Fords and Woodbridge, were drawn farther westward to buy farms or secure homesteads, after reading the glowing propaganda of farm life which was printed in the Danish western papers.

The congregation continued to dwindle, in number, due to the panic years of 1872 to 1879, during which period labor was almost invariably paid in orders on the grocers and butcher, and in some cases waited six months before being paid in cash. Pastor Andersen accepted a call to Brooklyn, but continued to hold services in Perth Amboy once or twice a month.

Pastor Gjaersen also came to Perth Amboy between the visits of Pastor Andersen to preach at church services. After Pastor Andersen left the church was closed and the congregation met in the various homes. One year Ward's Hall was rented, and services were conducted there only during the summer months, as there was no means of heating during the cold weather.

Pastor Andersen advised Pastor Ole Jacobsen that there was a place waiting for him in Perth Amboy. Pastor Jacobsen came here to talk and look over the situation, but seemed disappointed at first. However, some of the older loyal members succeeded in persuading him to accept the Call and strive to reorganize the congregation here in Perth Amboy.

The congregation then met in a vacant hay loft in the rear of Therkelsen and Browne at 107 Smith Street. There it was decided to purchase land on the corner of Broad and State on which to erect a church. It was in 1888 that this church was finally built. It was in this same hay loft that the Dana Relief Society was first formed and held its meetings.

The present edifice at 101 Broad Street, with a seating capacity of approximately 250, was also built while Pastor Ole Jacobsen served the congregation. The beautiful structure was completed and dedicated during December of 1896. The mortgage, which had been carried for many years, was paid off in 1928, following the devoted effort of a group of the older members.

More than 3,000 children have been baptized in St. Stephen's. Many of them have left with their parents for other states and cities. Of those who remained in the community, the greater number joined other churches because they did not understand the Danish language. Even so, many children attended Sunday School classes through the years while instruction was given in the language of their parents.

The first Sunday School classes conducted in the English language in St. Stephen's were formed in 1937. That year catechetical instruction in the English language, in isolated instances, was at the special request of parents. "Saturday School" was conducted for the purpose of teaching new generations the Danish language. Those classes were terminated in the 1930's when interest waned.

As the congregation had been organized by Danish immigrants who sought to preserve the heritage of the mother country, it strove to welcome all immigrants from Denmark into its fellowship. The Danish Young

People's Society of the church played an important role in that endeavor. It met weekly to sing, enjoy music and lectures, and to play the traditional folk games for wholesome enjoyment.

Many of St. Stephen's members were introduced to the church through the Young People's Society. In the main, the membership of the church through its first sixty-five years was sustained by new immigrants, and it was not until immigration was drastically curtailed that the congregation became aware of the fact that it had relied so much on immigrants for new members that it had not really utilized the natural opportunities to lead the children of its own families into adult membership.

However, it was not until 1941 that the membership yielded so equal time was given to the English language at worship services and in the educational program of the congregation. A vigorous program was initiated for 'teen agers. The Sunday School enrollment was small compared to the adult membership of the congregation.

In 1946 the congregation initiated a study which determined that if its Sunday School enrollment were to be increased it would need to conduct Sunday School at a place geographically accessible to children. Most members of the parish who had children of Sunday School age lived in outlying communities. A survey was made in the Clara Barton section of Edison Township, where numerous new homes were being erected. In the fall of 1947 St. Stephen's Lutheran Church, while continuing classes in the Perth Amboy church, began a Sunday School in Edison Township.

Classes were held in Clara Barton school until 1949, when the congregation built a chapel on Pleasant Avenue, which had been purchased for this purpose by a family in the congregation. In 1940 that family had given the congregation three acres of wooded land, also on Pleasant Avenue, which the congregation developed into a beautiful park the following year. That is the site on which the new church edifice will be erected.

When the congregation conducted its last worship service in the beautiful church at 101 Broad Street in Perth Amboy during the summer of 1957, it had conducted divine services in Perth Amboy for eighty-five years. Though its membership in 1957 is mostly of Danish descent, an increasing number of people who are not of Danish origin are being received into membership. While strong ties with the Danish language and culture are demonstrated by the fact that of the pastors who have served the congregation through eighty-five years all but one were born in Denmark, distinguishing marks as a Danish congregation are disappearing as the membership is increasingly exposed to American culture.

A BRIEF HISTORY OF GRACE EVANGELICAL LUTHERAN CHURCH

By REVEREND HERBERT F. A. HECHT, *Pastor*

When some Pennsylvania Lutherans moved to Perth Amboy at the turn of the century, they found that the Lutheran Churches of the city were both Danish-speaking congregations. Desiring an English-speaking Church of their own, they applied to the Wilkes-Barre Conference of the Ministerium of Pennsylvania, and secured the services of a mission developer, the Rev. E. J. Keuling.

Holding their first rally meeting on December 10, 1902, at St. Stephen's Danish Lutheran Church on Broad Street, the group finally organized as the Grace Evangelical Lutheran Church on January 5, 1903, and officially issued a call to the Rev. Keuling to serve as pastor of the congregation. Securing the use of the Union Hall on Smith Street near State Street and later the Knights of Pythias Hall, the congregation began to hold worship services and conduct Sunday School sessions.

In August of 1903, four lots on Jefferson Street were purchased and construction of a Church building was begun. The Cornerstone for the building was laid on June 26, 1904, and the entire building was completed and dedicated on December 4 of the same year. Pastor Keuling received a call to the home mission field at College Point in March of 1906, and the young congregation was temporarily without a pastor.

A new pastor, the Rev. Robert Schlotter, was called by the congregation and arrived on June 19, 1906, to assume his spiritual duties. Thus began the longest pastorate in the congregation, for the history of the Church during the following forty-six and one-half years was closely connected with the labors of Pastor Schlotter. During the early years, living quarters for the pastor and his family were rented, but in 1916, the construction of a parsonage was completed on the Jefferson Street property. In the same year, renovation work was done on the Church itself, including the construction of a basement for Sunday School and Fellowship purposes.

By 1920, many of the members of the congregation had built new homes outside of the city limits; one center of the Church's population shift was located in the Fords section of Woodbridge and Edison (then called Raritan) Township. In order to overcome the transportation problem for the children of the Church, a second Sunday School was established, meeting first in the Fords Fire House in the Fall of 1923, and in the following year, holding sessions in a Parish House erected by the congregation on King George Road.

After his many years of service, Pastor Schlotter resigned as pastor of the Church and retired from the active ministry in January of 1953. He conducted his last service and preached his last sermon in the Church on January 11, and on the 15th of the month, the congregation was without a pastor for only the second time in its fifty-year history. It was with mixed emotions that the congregation gathered both to honor its departing pastor and to observe its Golden Jubilee. A little more than four years later, the members of the congregation assembled once again in tribute to the pastor who had given so many years of his life to the congregation, when funeral services for Pastor Schlotter were conducted in the Church on July 14, 1957.

On June 1, 1953, the Rev. Herbert F. A. Hecht, the new pastor called to serve the congregation, officially assumed his pastoral duties. Although a program for renovation of the Church had been contemplated prior to the retirement of Pastor Schlotter, the Church Council of the Congregation decided to hold all plans in abeyance until further study could be given to the needs of the congregation. On January 12, 1954, a program was proposed and adopted by the congregation providing for necessary improvements and renovations of both the Church in Perth Amboy

and the Parish House in Fords. With the members of the congregation doing almost all of the work, the Parish House was enlarged and refurbished by March of 1955, and the Church's improvements were completed about a year later.

With the increased area and facilities in the Fords building, it was rededicated as a Church House on March 6, 1955; in addition to the Sunday School Sessions which had been held in the building for thirty years, the improvements provided the possibility of Church Services. Sunday Morning Worship was held regularly each week in addition to the services provided for the congregation in Perth Amboy.

Recognizing that these renovations represented only a stop-gap measure, the congregation continued to study its needs and its facilities in an effort to determine how best to serve as a constructive force in the community. On June 12, 1956, the members of the Church approved a recommendation which authorized procedures for a complete relocation program including the sale of the properties in both Fords and Perth Amboy, the purchase of new property in a location central to the entire congregation, and the construction of a new Church, Educational Unit, and Parsonage. Subsequent approval of the purchase of the "Convery Property" on New Brunswick Avenue was given at a meeting on August 28, 1956.

After more than a year of study and planning, the final proposal for the sale of the old church properties and the construction of a new Church Plant was made to the congregation on November 19, 1957. The Ground-breaking Service for the new Church at 600 New Brunswick Avenue and for the new parsonage at 570 Neville Street was held the following month on December 8th.

The congregation of Grace Evangelical Lutheran Church marked the transition to its new location with its last services at the Church on Jefferson Street on June 22, 1958, and its final worship at the Fords Church House on June 29. In its fifty-fifth year, it is looking forward to renewed life, vigor, and service to God and fellowman in its new home. It prays that the future will be filled with new opportunities for service to the community in the Name and for the sake of Jesus Christ. Amen.

Herbert F. A. Hecht, Pastor.

HISTORY OF ST. PAUL'S EVANGELICAL REFORMED CHURCH

By REV. CHARLES W. KRAHE, JR., *Pastor*

BEGINNINGS

In the eighteen eighties a considerable number of German speaking people were living in Perth Amboy. They included not only natives of the German Empire itself, but also Swiss and Alsatians in considerable numbers, and they found employment in the varied industries of the city. Apparently it was some of the women of these families who first felt the need for a German Protestant church in Perth Amboy, for it is said that in October of the year 1886, a Ladies' Aid Society was founded in the home of the mother of Mr. Julius Simmen, the baker. No doubt about the same time some religious services began to be held.

NAME AND CONFESSIONAL POSITION

On October 1, 1888, the infant German congregation incorporated itself and took the name "Evangelical St. Paul's Church of Perth Amboy." The selection of this name is important, since it indicates the true confessional status of the church. The majority of the members were undoubtedly Lutherans, and the name "German Lutheran Church" was often applied to the congregation. A considerable number, however, especially of the Swiss and Alsations, must have been Calvinists, or Reformed. Hence a neutral name was selected — "Evangelical," which, in German usage, is the equivalent of Protestant" — and thus the congregation was shown to be a united one in which the members of the two principal Protestant denominations among the Germans might worship in harmony. The "Evangelical St. Paul's Church" was without affiliation with any higher religious body of organization at this time.

FIRST PASTOR AND BUILDING

The services of the newly incorporated St. Paul's Church were held on Sunday afternoons in the building of St. Stephen's Danish Lutheran Church on the corner of State and Broad Streets. The Rev. Jacob J. Ganss, an ordained minister, born in Frankfurt and educated in the Basel Missionary School, who held a pastorate in Kreicherville, Staten Island, performed the pastoral duties.

Once again it was the ladies of the congregation who were its moving spirits, and at their urging the Trustees on August 6, 1890 purchased a plot fifty by one hundred fifty feet at 231-233 South First Street from Mr. and Mrs. Richard W. Parker — the same plot of land on which the present church stands. A small frame chapel was erected on the center of this property and dedicated to the Service of Almighty God on June 21, 1896.

There were about fifty regular churchgoers in 1903, and so it was proposed to reconstruct the church building, lengthening it and raising it somewhat to provide for educational and social facilities in the basement. This was done, and the now completely altered facilities were dedicated on December 18, 1904.

GROWTH AND AFFILIATION WITH THE REFORMED CHURCH IN AMERICA

The ever-recurring financial difficulties in which the congregation found itself made it advisable to seek affiliation with a regular American denomination. Dr. Ganss, the pastor of St. Paul's was a minister of the Reformed Church in America, often referred to as the "Dutch" Reformed Church, one of the oldest religious organizations in the United States. It is conservative and Biblical in its doctrinal position, yet it allows to its local congregations a large measure of autonomy. As such it provided a congenial "home" for this united German Evangelical congregation in which Lutherans and Reformed held to traditional customs and usages. So, in the Fall of 1908, St. Paul's Evangelical Church was enrolled among the congregations of the Classis of New Brunswick of the Reformed Church in America.

About this time, too, a new element, the German-Hungarians began to be numerous in the congregation and proved a valuable and loyal segment of its membership, making up for the gradual loss of some of the older families who moved away as a result of changes in industry.

By 1914 the congregation had increased sufficiently to warrant a change from afternoon to morning services, and Dr. Ganss' now dwindling German church on Staten Island had to be content with afternoon services. The pastor continued to live on Staten Island, however, until the end of his life.

Another addition to the church building and the installation of a pipe organ were dedicated on April 5, 1914.

WORLD WAR I AND AFTERWARD

Now, however, a storm arose which, but for the congenial character of the pastor and the loyalty of the church members, might have spelled ruin for St. Paul's Church as it did for innumerable similar churches across the land. That storm was World War I and the bitter anti-German feeling that it engendered. There were not lacking some who were ashamed of their German names and speech and of their membership in a church which used the German language in its services of worship. After the war, however, the church again prospered. New immigrants appeared to swell the ranks of the church members, and a younger generation began to play an active part in church affairs. In 1921, the organ was enlarged, and in 1923, plans were formulated for enlarging the church by building wings on either side—a plan that was to be adopted and carried through many years later.

Pastor Ganss remained at the helm of St. Paul's Church for forty years, until the day of his death, April 30, 1930, when he was seventy years old. In a formal resolution adopted by the Consistory, the congregation's governing council, the universal sense of loss is reflected by the characterization of this apostolic minister as a "kind shepherd who lead many of us in the paths of righteousness and peace."

SECOND PASTORATE

The death of its first and only pastor was a cruel blow to St. Paul's Church, especially since it came in the midst of the great economic depression which had swept the nation. A student at New Brunswick Seminary, Paul Schmoyer, preached here for about a year, and then, in 1931, the Rev. Gottfried Lampe was called and installed.

During Mr. Lampe's pastorate, English services, which had been held only monthly in Dr. Ganss' time, began to be held every Sunday along with the German services, but this minister — of an unusual personality — felt impelled to resign in 1938. He died in Brooklyn, New York, in 1944.

THIRD PASTORATE

The next minister was the Rev. Henry J. Brunner, whose pastorate extended from 1939 until December 31, 1948. In December 1940, a house at No. 186 Market St. was purchased from the estate of Charles A. Landbeck, and this became the Parsonage, or Pastor's residence, and still

serves as such. Pastor Brunner emphasized the personal commitment and religious life of church members, and this was a permanent gain of his ministry which was to bear greater fruit in following years.

RECENT TIMES

On April 20, 1949, the congregation elected the Rev. Charles W. Krahe, Jr., pastor of the Charleston Reformed Church of Kreischerville, Staten Island, as its pastor, and he began his new duties the following Sunday. In August of the same year he and his family moved into the parsonage, but he continued to preach in Staten Island for about three years, in addition to his work in St. Paul's Church. Mr. Krahe is also the Instructor in the Greek and Hebrew languages at the New Brunswick Theological Seminary, from which he had graduated in 1947.

In October 1951, all the movable furniture was taken out of St. Paul's Church and installed in the Westminster Hall of the First Presbyterian Church, which had been placed at its disposal by the Presbyterian Trustees. There services were held while the workmen of Michael Reisz & Company, working out the revised plans of the late Michael Tuzik, widened the old church and completely rebuilt it in cinder block and brick. On Pentecost Sunday, June, 1952, their joy undampened by the pouring rain, the members of St. Paul's Church dedicated their new church in which they have worshipped and served God in ever-increasing numbers until the present time.

STATISTICS

There are included in the membership of St. Paul's Church (1957) about 240 resident families, in which there are 413 "confirmed" persons—eligible to receive communion—and 137 baptized children. There are also a number of adherents. Among these church members all nationalities may be found. The former "German" church has become so only in tradition and memory—it is now a fully "naturalized" member of the American scene. Its only goal is the Kingdom of God, which it seeks to advance by the faithful preaching of the Word of God, the administration of the Sacraments ordained by Christ, and the advocacy of a simple, Christian life among its members. In so doing, it looks forward to further usefulness and growth in the years to come.

JOHN CALVIN MAGYAR REFORMED CHURCH 1929 - 1958

By REV. B. J. SZATHMARY, *Former Pastor*, and
REV. FRANCIS VITEZ, *Pastor*

The Church was organized June 16, 1929 and was received into the Evangelical and Reformed Church of America. Immediately afterwards, land was purchased and the construction of the new Church began at a total cost of \$73,000.00. The new edifice was completed within a year and the dedication was held amid great rejoicing in July 1930.

The first Pastor of the congregation was the Rev. George Tukacs. With his leadership the active life of the Church began. To every finan-

cial request the response was great and even friends of other church connections helped the new Church. As time went on, the financial problems became too heavy to bear and the congregation was forced to ask for personal loans to the amount of \$20,500.00. Partial payments were being made on these loans but the period of "Depression" and the departure of Rev. Mr. Tukacs brought about such confusion, dissension and bitterness, that it was almost disastrous to the church.

In the spring of 1931, the Rev. Anthony Szabo became the second pastor. Slowly, faith and confidence were restored and payments were made again in small amounts. The building contractor made an offer to the congregation, that if a cash payment of \$27,500.00 could be made, \$13,500.00 would be reduced from the Church's debt. This amount was borrowed from the Hungarian Reformed Federation of America, and from our Mission Board.

The Rev. A. Szabo, having served 10 years, resigned on March 4, 1943. His ministry was a blessing and the congregation will long remember him. The third pastor was the Rev. John Kerekes, who served well during his short time with the congregation. In the year of 1943, the congregation recalled the Rev. Szabo who remained for a period of three years. The fifth pastor, the Rev. Andrew Harto stayed but one year. His work with the choir was excellent.

The sixth pastor, the Rev. Bertram J. Szathmary, came to the congregation on September 21, 1947. Under his leadership, the Sunday School was reorganized and grew in members from 12 to 75. The Calvin Brotherhood and the Mothers' Club were organized whose work in the Church is very vital.

The long hoped for and prayed for "Day of Mortgage Burning" came to realization on October 26, 1952. Over a period of five years \$26,483.00 was spent for mortgage payments, two heating units, roof repairs, supplies and other repairs. The church became self-supporting and free of debt.

In the year 1953, the congregation kept on marching. Extensive painting and repairs have been made on the Church and parsonage. An iron and brick fence was put around the Church property. The kitchen was modernized and furnished with new tables and chairs. In all \$12,849.00 was spent. The response, financially, was splendid. The rededication service was held on November 8, 1953.

1954 was an Anniversary year. A private section in The Memorial Aid Park — Clover Leaf Cemetery, became the property of the Church members. Our Calvin Brotherhood donated a "freezer" to the Church. A new Bulletin Board with lights was installed. Also the third and fourth houses from the Church on Laurie Street were purchased for the further needs of the Church.

The seventh pastor, is the Rev. Francis Vitez who was elected to the congregation on September 11, 1955. The greatest problem of the Church at present is transportation. Since the younger generation is moving to the outlying districts, that presents the problem of transportation for our older members and our Sunday School children. Since at present the only facility available is the Church auditorium, the Sunday School needs adequate classrooms and the other organizations need meeting rooms.

The Church is a vital force in the affairs of the entire community and has transmitted to its children the high-born tradition of the Reformed faith, borne for decades as a most precious inheritance from those who were the founders.

ST. SPIRIDON'S RUSSIAN ORTHODOX CHURCH

By **VERY REV. BASIL LEBEDEW, *Pastor***

Four decades ago, a small group of Russian Orthodox immigrants settled in the area of Perth Amboy. Their steadfast desire for religion made it mandatory for them to attend services at the SS. Peter and Paul Church of South River and various other churches.

A short time later, this diligent group held vesper services under the direction of Rev. Alexander Pontalieff at the present site which they had rented. That same evening, these faithfuls appealed for help to the Very Rev. Arch-Bishop Evdokiem in forming a Russian Orthodox Church at Perth Amboy. A committee was formed to arrange for possible purchase of the then rented edifice.

In November 1915, their compelling yearning became reality with the purchase of the Church along with the cemetery property. Their first Liturgy was presided over by Rev. Peter Kohanik. Of necessity, the year 1919 saw the purchase of the parish home directly adjacent to this edifice.

Solidifying their request for Orthodoxy, these worshippers formed the St. Olga's Women's Society and the St. Spiridon's Russian Orthodox Brotherhood in 1918. Further progress saw the creation of the St. Anna's Altar Society by Rev. Adrian Merejko in 1947.

Supporting the blessings of their parents, the youth formed the Perth Amboy "R" Club in 1940. In direct uniformity, this younger generation fostered the Sunday School Class which is tutored by their members. Supplemental Adult Russian Evening Classes commenced in 1953 under the direction of Rev. Basil Lebedew. Thereby completes a unanimity of religious and social activities.

Grateful expressions of faith are compellant with our superb Choir under the direction of Yasha Resnikoff — in his 22nd year; and thus we see the fruits of Orthodoxy passing from Sunday School through youth into adults of our own faith.

GREEK ORTHODOX CHURCH OF ST. DEMETRIOS

By **REV. DEMETRIOS J. CONSTANTELOS, *Pastor***

Homer, the greatest poet of antiquity said that "as young birds open their mouths for food, so men crave for their Gods." This is indicative of the religious nature of man. If this is true with all races, history would testify that it is truer with the Greek race.

The Greeks who became the fathers of history, philosophy, mathematics, physics, etc., developed the religious sentiment from very early times.

Of the Greeks of America, we must say that they have proved to be consistent followers of their forefathers. Despite the many hardships which they faced since their arrival at the American shores, they organized communities primarily for religious purposes. By conviction and tradition, the Greeks belong to the Orthodox Christian faith (Greek Orthodox).

The Greek Orthodox church is one of the youngest churches in America. Officially it was organized in 1918 but the real organization and the progress of the church began in 1932. The Greek Orthodox community of Perth Amboy is 34 years old, and was formed by a handful of Greek Orthodox families back in 1922. The first meeting of the Greek-Americans of Perth Amboy took place on December 3, 1922 with 40 members present. Out of the 40 members attending, the following were elected to serve as Board of Trustees: Sarantos Skokos, Pres.; George Tricules, Vice President; Simon Kyriazides (Kress), Secy.; Constantine Pappamichalopoulos (Pappas), Treas.; Vassilios Ciggelakis, Asst. Treas.; Athanasios Chahales, Peter Mezines, Demetrios Cocoros, Theofanis Christopher, John Arnopoulos, George Mallas, George Tricules. When Mr. Vassilios Ciggelakis resigned Mr. John Kizides was elected.

The first Pastor in the community was the Rev. Constantine Garoufalis. The first church was bought from the Greek Catholic community of St. John on High and Center Streets. Following Rev. Garoufalis the following clergymen served as Pastors of the Church: Rev. K. Iosifides, Rev. Nicholas Menides, Rev. Aristedes Palaynes, Rev. Poliefkos Finfinis (presently Bishop of the six dioceses of the Greek Orthodox Church of America), Rev. Thomas Thomas and Rev. John Vournakis who served the community the longest period of time.

In 1953 the community built a new church on Sadowski Parkway and Wisteria Street while Rev. J. Vournakis was Pastor and Mr. Chris Nicolas was President of the Board of Trustees. The Building Fund Committee was headed by Kenneth Doukas and Peter Sideris.

The community presently has the following organizations: Greek Ladies Philoptohos, PTA, GOYA, Jr. GOYA, Ahepa and Daughters of Penelope. There is also a school of religious instruction which has 125 children including the class of catechism and an afternoon Greek School of 55 children. The purpose of this school is to teach the Greek language and Greek culture in general to the young Greek-American generation. Presently the Greek School teacher is Miss Ethel Perou.

In July 1955 Rev. Demetrios J. Constantelos became and still is Pastor. Rev. Constantelos studied in the University of Athens and is a graduate of the Holy Cross Seminary in Boston. He is also Supervisor of the Greek Schools in northern New Jersey and is Chaplain for the Eastern Orthodox students at Princeton University where he is pursuing graduate studies. Rev. Constantelos is a member of the Supreme Board of Education of the Greek Archdiocese of North and South America.

The present community consists of approximately 200 active families.

HISTORY OF THE HUNGARIAN REFORMED CHURCH

FREE MAGYAR REFORMED CHURCH

By REV. DEZSO ABRAHAM, M. TH., *Pastor*

Hungarians were steadily coming to the United States after the Revolutionary War when the heroic leader and Governor Louis Kossuth, visited America, after the Civil War, when the first Hungarian Protestant Churches were organized. At the height of the great immigration wave from Austria-Hungary, which was around the turning point of this century, in the year of 1903, the Hungarians in Perth Amboy organized their Reformed Church.

Previously to 1903, occasional Church Services were held by clergymen coming from New York City, South Norwalk, Conn., and other places where they already had churches established. Children were baptized in the local Protestant Churches and marriages and funerals were performed by the clergymen of those churches.

The Rev. Zoltan Kuthy, dean from New York, Gabriel Dokus from South Norwalk and Paul Hamborsky encouraged the Hungarian Reformed people to organize a Church in Perth Amboy.

Under the aegis of the Presbyterian Church, on August 30, 1903, with about 100 people, the Hungarian Reformed Church of Perth Amboy, N. J. was officially organized at Columbus Hall. Since they did not have a sufficient number of ministers, Dr. Geza Kacziany, a professor and author from Hungary, who was in America, was called to be the first pastor of the church. He was ordained by the Presbyterian Church and served here for a very short time.

The Rev. Joseph Kozma who was called to be the pastor in 1904 laid the foundation for the future. The services were held in the First Presbyterian Church, but soon plans were formulated to purchase their own property. The lots they were able to buy were on Kirkland Place at the site of the present Church buildings.

THE FIRST DIFFICULTY

In order to understand the first trouble in the life of the newly organized Hungarian Reformed Church, let us briefly state that the Hungarian Protestants were helped by the German Reformed Church and the Presbyterian Church. So all the Hungarian Reformed people lived in close affiliation with these two Protestant Churches. The Reformed Church in Hungary endeavored to eliminate the misunderstandings and conflicts between the confronting parties and realizing the great challenge of caring for her members, solved the situation in America. Delegates were sent from Hungary. On April 25, 1905, the meeting of the Congregation was held at Union Hall. Discussions and debates preceded the meeting. At that time they severed relationship with the Presbyterian Church and joined the American Classis of the Reformed Church of Hungary. The new Charter bore the name "The Magyar Reformed Church".

Through the help and assistance of the Reformed Church of Hungary, the enthusiasm of the people and mostly, by the grace of God, the first Church with spire and seating capacity of 400 was erected at 327 Kirkland

Place at a cost of \$3800. The dedication of the first Hungarian Reformed Church which was held Sept. 10, 1905 brought all the immigrants together. Ceremonies and celebrations were held with the participation of the city authorities, sister churches, organizations throughout Middlesex County. It is noteworthy to observe the sacrifice the people brought at that time. The offering on that memorable Sunday amounted to \$573. The bells were purchased in 1906. Other necessities were gradually added to the church.

A NEW PASTOR

In 1908 when the Rev. Joseph Kozma submitted his resignation and returned to Hungary, the congregation called The Rev. Louis Nanassy from Alpha, N. J. to serve this church. His election and service proved to be very important for the life and growth of the church. In the same year Mr. H. Anderson, a merchant and a generous friend of the Hungarians, donated a small reed organ so that the singing in the House of God was greatly improved. A mixed voiced choir was formed. Through the effort of wonderful mixed concerts and choir festivals, the church obtained a pipe organ.

During the summer, the children attended Summer or Vacation Bible School as it is often called. Seventy-two children attended instructions every day fore and after noon and in 1909 these children presented to the church a Baptismal Font.

From 1911, the Rev. Louis Nanassy held services for the Slovak speaking Protestants who also participated in church life and later that year regular services were held every Sunday.

The Manse to accommodate the Minister's Family was built in 1911 for the sum of \$5420. This was made possible through the help and financial assistance of the Reformed Church of Hungary. These hard working immigrants from Hungary, brought with them the idea that every church should have its own cemetery. So, in the same year three acres of land was obtained on Florida Grove Road, but at that time, it was called Kinsey's Corner. The new Hungarian Reformed Cemetery was dedicated and named Calvery Cemetery. In 1912 two more acres were acquired for the cemetery.

Activities and life were exuberant in those early days of the Hungarian Reformed Church, for on Christmas an additional bell was obtained through the efforts of Mr. John Amaczy, who is still an active leader of the Congregation. Furnishings for the church were donated from time to time. In 1904 the two lots retained by the Presbytery of Elizabeth, N. J., were repurchased for \$300.

In 1912 another vacation Bible School was opened for the children who lived in the northern section of town, which is known even today as the Budapest Section of Perth Amboy. Mr. Steven Gereck permitted the use of his property for this school.

MORE WORKERS ARE NEEDED

Due to the fact that services were held in Magyar and Slovak languages, children instructed at two centers, and choir and youth activities required the full attention of the Pastor, the Reformed Church of Hungary sent The Rev. Louis Almassy to be the first assistant Minister in 1914. Then the Rev. Stephen Papay succeeded him. Rev. Alexander Mircse and the Rev. Francis Nagy also gave their time and talents.

During the turbulent years of the First World War, all Hungarian immigrants waited anxiously to return to Hungary. Nevertheless, the majority of the members realized the need for more facilities and passed a resolution to build a new center for their much needed Educational and Cultural Activities. The building 40 x 65 was erected in 1916, at a cost of \$6600.

Those who lived in the northern section of town, demanded another school and auditorium for themselves. A lot was purchased, chapel and auditorium built on Cortland Street for the sum of \$4100.

The church not being able to receive any help from Hungary, gradually became self-supporting and became one of the leading American Hungarian Reformed Churches in America, without the aid and financial assistance of the Home Church.

In 1917 a full time teacher in the church school was obtained and in 1919 an assistant was necessary. In 1920, the chapel of the Presbyterian Church was purchased in Keasbey, for the sum of \$3500 for our brethren in that area.

After the First World War, the congregation was in a fine spiritual and financial situation. Holy Communion in most churches is usually celebrated six times a year even today, but in 1912, this church decided to prepare the Lord's Table on the first Sunday of each month. This custom is still appreciated by members and all who come in contact with this church. Services were very well attended. All debts were gradually paid. Then came the ecclesiastical controversies to disturb the life of the congregation.

NEW DENOMINATION

After the World War, in 1920, Hungarians in America were advised by the leaders of the Reformed Church of Hungary to affiliate themselves with the Reformed Church in the United States, or the Presbyterian Church in the United States. Some churches, and this Perth Amboy Church particularly, advised all the sister churches who lived in an American Classis of the Mother Church, to keep up the work as a self-supporting new denomination, without the outside help of other American Churches.

Delegations went to Budapest, leaders from there came to America. Churches were puzzled since they oriented themselves according to their particular leadership and interests. Debates and controversies were carried out in the Church magazines and the local congregational life.

Leaders of The Reformed Church in the United States offered a separate and more liberal organization for the Hungarian Congregations if they joined the original German denomination, while the Presbyterians

offered no separate identity for Hungarian Church work, but asked them to join the denomination according to geographical locations in their American Synods.

Those who were not satisfied with either of these, tried to organize an independent Hungarian Reformed Church. But before this church was officially formed, the pastor of the Perth Amboy Church kept contact through the rector of the local Episcopal Church, The Rev. W. Northey Jones. An agreement was signed by the representatives of the Episcopal and Hungarian Reformed Church leaders which is called Princeton Agreement, hoping that all Hungarian Churches would be united in the work for the Kingdom of our Lord Jesus Christ. Originally only six churches and their leaders signed and accepted this agreement, mostly because in the Hungarian Reformed Church the office of Bishop is maintained, as in the Episcopal Church, which was unknown in the other denominations just mentioned.

Ministers and lay leaders of this church and neighboring congregations were discussing the issues of joining one or the other denominations, or remaining faithful to the church of their fathers. Churches were divided, friends were alienated from one another. Let us quote here from the writings of the pastor who worked in this church at that time:

"It was a tragic sight to see the discord and stormy meetings. The traditional ideal relation ceased between the pastor and the flock. The congregation was divided, the pastor resigned".

Later on, peace and harmony were restored, the affiliation with the Episcopal Church was severed in 1923.

To these aforementioned troubles others came. The Slovaks who worshipped together with the Hungarians decided to secede and establish their own church, which they did in 1924. This was due to the national antagonism in Europe when out of Austria-Hungary, Czechoslovakia and other nations were formed. The Slovaks are under the Presbyterian Church in the U. S. A. Later on they built another chapel in Fords, N. J.

In 1925, after the difficult times, the members decided to build a new church. Discussions followed regarding the probable change of the site. The majority decided to build the church exactly where the present one was built. A building drive was held and the new House of God was erected to the Glory of God for the sum of \$65,000, which was a sizeable amount at that time.

During these plans the formations of the Free Magyar Reformed Church in America, an independent denomination was founded. This church was one of the charter members when founded in Dec. 1924.

The purpose of this new denomination and the work of this congregation in it, was to establish a church identical with the Reformed Church of Hungary. The laws were drawn up, slightly modified to the American needs. The constitution accepted. The original seven churches worked hard and now there are twenty-six member churches in The Free Magyar Reformed Church in America. This organization is the only independent Hungarian Reformed Church body, which is not only Hungarian but American also, having relationships with the World Alliance of the Reformed Churches, friendship with the Mother Church and other denominations.

CHURCH WORKERS

In 1923, Mr. Alex Toth was called to be a teacher. He came from Hungary and returned shortly. In 1924, the Rev. Alajos Izsof was assistant pastor and teacher, who served only for a short time. Mrs. Barbara Abaffy conducted the school-work with great skill and served the interest of the church well, for a number of years. In the meantime The Rev. Dr. Louis Nanassy, pastor, received many favors from the members of the church. An automobile was presented to him, a Hungarian clergy gown was given him, an extended European study tour was made possible for him, etc. In 1928 he accepted a call from the Orphanage, Bethlen Home, Ligonier, Pa., where he served the interest of all Hungarian churches, in various denominational bounds. He died in 1946 and is buried in our church's Calvary Cemetery.

DR. CHARLES VINCZE

In 1928 the Rev. Dr. Charles Vincze was called to be the pastor of the church. The congregation obtained one of the best American Hungarian Reformed clergymen, who served here until his death in 1954.

Under the leadership of The Rev. Dr. Charles Vincze, the life of the congregation gained new insight. He was one of the ablest speakers, who was in demand in Hungarian as well as in American Churches and organizations. As an author, he wrote several books, pamphlets and articles. He travelled to conferences home and abroad, speaking for the Hungarians before international organizations. As Archdean of The Free Magyar Reformed Church in America, he had seen the small group of independent churches multiply and grow in spirit and in favor with God and men. His passing away is a great loss to this church and to the whole denomination.

The Rev. Dezso Abraham was called to this pastorate in 1954. At present the church is engaged in a new Educational and Social Center building program to cost a quarter of a million dollars. The building will be ready by the time of the publication of this writing.

The history of the Hungarian Reformed Church of Perth Amboy, was prepared and printed by The Rev. Dr. Louis Nanassy and Rev. Dr. Charles Vincze, in connection with various anniversary celebrations of the church. More detailed parts could have been included, but time and space made this presentation limited.

During the past 55 years this church has served the Community and its members well. More than 300 Baptisms, 1000 Confirmations and Marriages were performed. The church has 500 Adult voting members and the yearly budget is \$35,000. The life of the church is growing during these days under the sign of transition, when the second and third generation of young people will take over the leadership of the congregation.

It is indeed a great mercy of God, that while religious persecution goes on behind the Iron Curtain and especially in Hungary, the children of that country and their descendants in America can worship God according to their conscience. SOLI DEO GLORIA.

CHAPTER VIII

CATHOLIC CHURCHES

ST MARY'S ROMAN CATHOLIC CHURCH

The Rev. Ferdinand Farmer and the Rev. Robert Harding were early Catholic missionaries in New Jersey. The first Catholic Bishop in the United States was the Rev. John Carroll. He was consecrated Bishop of the Diocese of Baltimore, August 15, 1790. Father Carroll was a brother of Charles Carroll of Carrolton, signer of the Declaration of Independence. Father Carroll was a close personal friend of Benjamin Franklin and went with Franklin on his trip to Canada in the winter of 1776-1777. Had it not been for Father Carroll's care of Doctor Franklin through a serious illness on that trip he probably would have died.

Before 1826 there were only a few Catholic people in Perth Amboy. There was no Catholic Church in New Brunswick, but the Perth Amboy families went there to partake of the sacraments in private homes. The two leading Catholics in Perth Amboy were Patrick McCormick and Patrick Haney, Perth Amboy ancestors of the McCormick and Haney families of this city.

The first Catholic Church congregation in Perth Amboy met in 1833. The Rev. Bernard McArdle of New Brunswick conducted the services. Masses were said in private residences.

The first Roman Catholic Church in the city was built on the south side of Center Street. The cornerstone was laid in August 1844. The first Mass was said on March 25, 1845 by Father Madrana. The Church was dedicated to Mary, the Mother of God, St. Mary's Church. The Church was a mission until 1849.

In 1849 the Rev. Stephen Sheridan was appointed resident pastor by Bishop Hughes. The cornerstone of the second Church was laid in 1888, and the cornerstone of the present St. Mary's Church in 1902.

In the 1800's practically all of the Roman Catholics in Perth Amboy were Irish. As late as 1930 St. Mary's Church was sometimes referred to as the "Irish Catholic Church" by people who were not members of that parish. As a result of the famine in Ireland in the late 1840's many Irish Catholics came to New Jersey and after St. Mary's was established as a permanent parish in 1849 many of them came to Perth Amboy. These families joined with St. Mary's families already here to form an important and growing part of Perth Amboy. Besides the McCormicks and Haney's already mentioned only a few of the others can be mentioned in this brief historical sketch: the Smiths, Patrick Doyle, Lawrence Dalton, Edward Tuite, Richard Kelly, Bernard Langan and the Hallahan family.

The Rev. Stephen Sheridan was the first pastor, 1849. The next pastor 1851-53 was the Rev. Patrick McCarthy. He opened the first parish school.

The present St. Mary's Church is the third. The cornerstones of the three churches were laid 1844, 1888, 1902. From 1865 to 1871 St. Mary's was a mission of Rahway. The first church was located on the south side of Center Street. The adjoining lot was the St. Mary's Cemetery. On January 2, 1872 the bodies were reverently removed and reburied in the new cemetery. It is of interest to note that the 1888 church was built completely around the first church.

The Sisters of Mercy came to the parish in 1890. In the same year they founded St. Mary's Sodality. The Rev. Mother Mary Gabriel Redican was the first director. In 1892 the first crowning was held with Miss Anna Langan as the first crowner. The first crowner in the present church, 1905, was Miss Ann Quinn (Mrs. Patrick White).

The rectory was built in 1899 after the Rev. Bernard O'Connell became pastor in 1898. Father O'Connell next purchased the site of the Tuite property, corner of Mechanic and Center Streets and built the present Church. Begun in 1901 the Church was finished in 1905 and it cost \$77,000. For an account of the building of St. Mary's Recreational Center and a historical sketch of St. Mary's schools see History of "Perth Amboy Schools" by William C. McGinnis, 1958.

LIST OF PASTORS 1883 - 1958

Rev. Bernard McCordle from New Brunswick 1883-1889: He celebrated Mass in private homes: Bernard Beglin 80 Smith Street; Owen McAdams, Center Street; and James Tuite, Mechanic and Center Streets where the present Church stands.

Rev. Yldephonsus Madrana 1839-45.

Father Shanahan 1846.

Father Baley 1846.

Rev. John Rogan of St. Peter's, New Brunswick, 1847, came monthly

RESIDENT PASTORS

Rev. Stephen Sheridan 1849-51.

Rev. Thomas Quinn 1853, three times a month from Rahway. He came on Sunday.

Rev. John Cornell 1863-65.

Rev. Thomas Quinn 1865 (of Rahway, St. Mary's being a mission until 1871).

Rev. Peter Connally 1871-1890.

Rev. Bernard O'Connell 1898-1915. He was elevated to the dignity of a Rt. Rev. Monsignor by Pius X.

The Rev. William Cantwell 1915-1926.

The Rev. Joseph A. Ryan 1922-1929.

The Rev. Edward Cahill 1929-1937.

The Rev. James Harding 1937-1950, now Monsignor Harding.

The Rt. Rev. Monsignor James Foley 1950-

NOTE: The information in this history sketch was furnished by the Rt. Rev. Monsignor James S. Foley, pastor; Miss Rose M. McCormick, and Edward J. Dalton. (W. C. M.).

PARISH HISTORY — CHURCH OF THE HOLY SPIRIT

By REV. JOSEPH KERR, *Pastor*, AND PARISHIONERS

"Pursuant to our conversation and visits to Hopelawn, last week, I am convinced that a Catholic Church in that section is imperatively necessary."

The time was 1943, only thirteen short years ago. The writer of these words was the late Bishop William A. Griffin. In a letter to the pastor of Saint Mary's, Bishop Griffin laid the sure foundation of what is now Holy Spirit parish. From Saint Mary's came the western section of Perth Amboy, west of Convery Boulevard, slowly blooming as the finest residential area of the crowded city. From Our Lady of Peace parish in Fords came Hopelawn in Woodbridge Township, Hopelawn, also a fast developing residential spot. Together western Perth Amboy and Hopelawn form Holy Spirit parish, whose people are predominantly prosperous, home-loving, and hardworking, and which has been forged by the influence of many nationalities.

The start of the parish was slow. Six months after the letter of authorization, in January of 1944, the Holy Sacrifice of the Mass was first offered within its borders. The celebrant was the pastor of St. Mary's, the Reverend James A. Harding. The scene of this momentous event was the Boys' Vocational School on New Brunswick Avenue. Most of the present parishioners remember vividly those early days when "Mass was said at the Boys' Vocational".

In June of that year, the parish received its first pastor, The Reverend Eugene Davis, who was to labor here for almost four years and who was to witness the erection of the first, temporary church for his as yet small congregation.

In December of 1944, the parish was formally incorporated, choosing as its first lay trustees, William Smith, who is still serving, and the late Edmund Hmieski. Shortly before, a house at 687 Kosciusko Street was purchased to serve as combination chapel and rectory, and where daily Mass was first offered. This was to be the heart of the parish until the completion of the brick church on Brace Avenue in 1947.

The first ushers were Chester Skonieczny, William Smith, Joseph Clarity, and the late Louis Trabalka. Among its first altar servers were Richard Skonieczny, Joseph Jedrusiak, Albert Tibak, Raymond Geneski, Samuel Marsicano, Jr., Albert Pfaeffle, Joseph Ray, and Stephen Bilka.

Before long, building plans were underway. Property was purchased on the corner of Brace and Carlock Avenues for the site of the new church. A two-story frame house across the way, on McKeon Street was acquired for a rectory. Meanwhile the members of the nascent Holy Name and Rosary Societies pitched in, running many affairs to raise the necessary funds. Ground was broken on August 15, 1946. Less than a year later, on March 9, 1947, Bishop Griffin blessed the neat brick structure and officiated at the first Mass. The church, which seats four hundred, was built in a basement with a view to future expansion. Expansion certainly

came, but so fast and so great as to necessitate the abandoning of this original plan and the erection of the magnificent new edifice of Georgian Colonial architecture, now dedicated.

The man most instrumental in this steady growth is the Reverend Joseph V. Kerr, Holy Spirit's second and present pastor. Father Kerr assumed the duties of pastor on January 9, 1948, after having served as chaplain in the Boys Home in Hopewell and as curate in Saint Mary's, Perth Amboy. Father Kerr has left the impress of his energy and spirit upon every phase of parish activity.

The new pastor's attention first focused on the church. A permanent altar was acquired, kneeling pads were installed, and a new organ was purchased. Space under the roof and above the church ceiling was utilized as the first Parish Hall, after much hard work by the men of the parish working alongside of their "pastor in overalls". The work was completed at the small cost of \$1,000 and Holy Spirit at last had a meeting place of its own, a place of many pleasant gatherings and fond memories to its parishioners.

The little rectory on McKeon Street was entirely renovated again by Father Kerr and the men of the parish, and then enlarged to make room for Holy Spirit's first curate, the Reverend John Reiss, who has since become secretary to the Bishop. Other curates who followed him have been Fathers Charles Platt, John Pulaski, John Churak, Edward Nester, Stephen Horvath, Mario Frallicardi, and the present assistant, Father Louis Leyh.

The spiritual life of the parish was not neglected. The Miraculous Medal perpetual novena was started, under the direction of the Vincentian Fathers. These same good Vincentian priests have become familiar figures at Holy Spirit, giving the annual Solemn Novena and helping out weekends ever since the number of Sunday Masses was increased to five. The first parish Mission was conducted by the Reverend Joseph Kerr, C. P., a Passionist and brother of the present pastor. The second Mission, in 1952, was also given by him, shortly before his untimely death.

The Holy Name Society, The Rosary and Altar Society, and the Sodality of the Blessed Virgin Mary began to flourish, winning praise and admiration in many quarters for their accomplishments. The annual Crowning Ceremony of the Sodality has become a highlight of the spiritual year.

The numerical growth of parishioners continued, and the people began to dream of a "real church", a place more fitting for the worship of their God. And so, slowly but surely, plans moved ahead with that goal in mind. Property was purchased on Hazel and Brace Avenues as a site for the new building. A building campaign was organized in 1955 and on March 6, Father Kerr threw over the first spadeful of dirt, marking the beginning of construction and the fulfillment of a dream come true for both pastor and people.

The new church and the imposing rectory which now stands beside it, are testimonial to the living faith of Holy Spirit's people and to the zeal of their pastor. May faith never flag, nor zeal waver, as the young Holy Spirit parish passes its first spiritual milestone and looks hopefully to bigger and better things in the future.

Since the opening of the new church, the old church building has been converted into classrooms which are used extensively for the teaching of catechetics.

A BRIEF HISTORY OF THE HOLY ROSARY R. C. CHURCH

By GILBERT P. AUGUSTINE

Principal, Samuel E. Shull School

During the ten years prior to the end of the last century many Italian immigrants came to Perth Amboy in search of security, religious freedom and job opportunity. The ability of the early Italian immigrants to find employment for both laborers and those who possessed artistic ability to mould clay, encouraged others to follow.

In their native country these people were ardent Catholic worshipers. They now entered a predominantly Protestant area with no church of their own. In order to continue their religious faith they attended Sunday services in St. Mary's and St. Stephen's Roman Catholic Churches. The Bishop of the Trenton Diocese provided the Italian immigrants with a priest of their own — Father Clemente Cardarelli of Port Reading, N. J. He came to Perth Amboy to celebrate the Holy Sacrifice of the Mass on Sunday, hear their confessions and preach to them in their native tongue. These services were first conducted in St. John's Greek Catholic Hall on Broad Street and later in a shack situated in the back of the same church.

This small group of immigrants were facing many sacrifices and heart-aches, were happy and thankful for the limited religious services they received from Father Clemente Cardarelli. Father Cardarelli continued to administer to the spiritual needs of Italians in Perth Amboy until 1906 when he was succeeded by Father Lorenzo Russo. Father Russo served until May 21, 1907 when he was followed by Father Colombino Galassi.

Father Galassi, who had an organized parish in New Kensington, Pa., came to Perth Amboy as the first permanent pastor of the Holy Rosary R. C. Church. He faced a difficult task without a building to offer the Holy Sacrifice of the Mass, without a Rectory in which to live, and with only a handful of parishioners to begin. However, within a year after his arrival he purchased the land upon which the present Church, School, Cafeteria and Convent are situated from Mr. Joseph E. Chapman for \$1,000. The deeds were signed on May 19, 1903, and the plan to establish a permanent Parish was approved by the Chancery office.

On August 2, 1908 the laying of the cornerstone for the first Holy Rosary Church took place. (This building is now used as the school cafeteria.) This was a momentous occasion in Perth Amboy, with Mayor Bolchweiller leading a parade through the principal streets of the City.

On Thanksgiving Day of the same year, 1908, J. K. Jensen, architect, and Seyler and Welker, contractors, delivered the newly completed structure for the first solemn Mass. Thus Father Galassi began officiating in the first Holy Rosary Church.

On August 1, 1923, the Pastor moved from the present convent into the newly purchased and remodeled house at 448 Penn Street in order to provide space for the Sisters once the Church school was built.

On July 6, 1925 a three-story building combining Church, School and Auditorium became the realization of many long dreams by a small colony of people. The dedication ceremonies were conducted by the Most Reverend Thomas J. Walsh, Bishop of Trenton—an outstanding benefactor of the Italians throughout the State of New Jersey.

Father Colombino Galassi, founder of the Holy Rosary parish, had a greater influence on the Italian people of Perth Amboy than any other individual. He suffered with them and fought for their continued progress. In the fall of 1933, he died after an illness of several months. The Perth Amboy Evening News wrote of him:

"In every movement for the welfare of the community, Father Galassi had been an active worker. His fight for the betterment of the conditions under which his countrymen lived, both in Perth Amboy and Port Reading, N. J., won for him great admiration.

"He fought with the greatest determination to stamp out slavery among his people, abuses perpetrated by corporations as well as private individuals, and today this entire community is indebted to him for the outstanding social reforms which he brought about."

Following Father Galassi's illness, Father William J. Hickey, Assistant Pastor of St. Joseph's Catholic Church in Bound Brook, was sent to the Holy Rosary Church, first as an administrator and after the death of Father Galassi, as permanent pastor.

The new Pastor, even though not Italian by birth, spoke the language fluently and served the Parish well from 1933 to 1937. When Father Hickey took over Holy Rosary, the nation was still going through a depression, and the wages of the parishioners were of the barest minimum. The Parish could not even meet its daily expenses. The Chancery Office made it possible for the institution to continue operations by paying the interest on loans and by supplying some of the daily needs of the Parish.

In 1937 Father William J. Hickey, who later became a Monsignor, was assigned to a larger Parish, the Sacred Heart Church in Vineland, N. J., and was replaced by a younger Pastor, Father Salvatore Di Lorenzo. In those days all administrators did exceptionally well if they simply kept abreast of the responsibilities entrusted to them. Naturally, Father Di Lorenzo, now a Monsignor, was unable to remedy the financial condition of the Parish.

In 1939 the mortgage on the Parish reached the staggering total of \$150,000. It was then that The Most Reverend Moses E. Kiley, Bishop of the Trenton Diocese, called on the Provincial of the Trinitarian Fathers, the Very Rev. Cyprian E. Nusca, O. S. S. T., and requested him to take the Holy Rosary Parish.

The humble Trinitarian, Father Bernard Vincent Chicca, O.S.S.T., was sent to Perth Amboy in September, 1939. Besides finding the tremendous debt of \$150,000, the Parish had less than 500 parishioners.

With the calmness and serenity of a devoutly religious priest, Father Chicca began his spiritual work among his flock. He was determined to carry on in the best tradition of his Order which has more than seven hundred and fifty years of existence in the Church of God and known for helping poor parishes.

The life of Father Bernard Chicca, O.S.S.T., is well known and all remember him as a most pious, sincere and holy Priest of God. His continual eagerness to administer spiritual blessings to his parishioners endeared him to Catholics, Protestants, as well as people of the Jewish faith. No Priest has ever walked through the streets of Perth Amboy like the new Pastor of Holy Rosary. He was constantly referred to as the "Walking Padre." He won souls for God through kindness by visiting the sick both at their homes and in the hospital, by helping the needy, and above all by talking to those who for many years had been far from the Sacraments of their Church as well as Sunday services.

As administrator of his people's material goods, Father Chicca was likewise faithful and efficient. In his fourteen years as resident Pastor he reduced the mortgage from \$150,000 to \$50,000. In addition to his reduction of debt by \$100,000, he made many improvements to the Auditorium, Church and School.

On August 28, 1953, Father Bernard Vincent Chicca, O.S.S.T., left Holy Rosary for Pikesville, Maryland, as Minister of the Novitiate Monastery of the Trinitarian Fathers in this country. He was succeeded by Rev. Daniel E. Giorgi, O.S.S.T., who had been Minister of St. John De Matha Monastery in Hyattsville, Maryland.

Father Giorgi, who is still the Pastor, has done a remarkable job in a very short span of time. He immediately secured the spiritual and material cooperation of the more than 450 families now members of the Parish. Large groups can be seen at the Communion rail at each Mass. The debt of \$50,000 was paid on April 10, 1955. Now for the first time the Parish not only finds itself free from debt but finds its Parishioners longing for a new church. They believe the new church will become an actuality in the not too distant future. They pray for a suitable replacement for

"The new temporary church, which is situated
in the basement of the school"

and which was referred to as such by the Perth Amboy Evening News on July 6, 1925 after its dedication.

The future of the Holy Rosary Parish in Perth Amboy looks bright from both a spiritual and material viewpoint.

HISTORY OF ST. STEPHEN'S ROMAN CATHOLIC PARISH

By SISTER ELIZABETH

The first Polish settlers in Perth Amboy appeared in May, 1880. From this time on a few families settled here every year, and in the course of time they formed a Polish colony of considerable size. As the number of families increased, they began to feel the need of spiritual guidance to provide in some measure for this need, they applied to Father Connolly, then rector of St. Mary's Church, with a request that he procure a Polish priest for them as assistant of his parish.

The nearest Polish parish at that time was in New York City, where Father Jerome Klimecki was pastor. He came to Perth Amboy from time to time for several years in order to satisfy the spiritual wants of his countrymen. His successor, Father F. X. Fremel also performed this work for a time. As the number of Poles in Perth Amboy increased, the desire grew to have a resident Polish priest. The parish was established in May, 1892, when the first resident pastor was appointed by Bishop Michael J. O'Farrell of Trenton, the Rev. Stephen Szymanowski. In a rented store, in Schiller's building, on New Brunswick Avenue and Elm Street, was the first temporary chapel, and on May 8th, 1892, the congregation heard the first Mass, said by their first pastor. On May 21st, 1892, the parish was incorporated as St. Stephen's Catholic Church, Perth Amboy, New Jersey.

Soon the present site on State Street and Buckingham Avenue was bought, and on October 16, 1892, Bishop O'Farrell, in the presence of a crowd numbering many thousand people, blessed the cornerstone of the first wooden combination church and school building.

The land on which the church was built was part of the Alfred Hall estate. In 1893 the present rectory was bought from the Perth Amboy Hospital Association.

In the beginning of February, 1893, the building of our first church had made such progress that the congregation was removed from Schiller's Hall and was able to worship in its own new church. On February 5th, 1893, the first Mass in the new building was said.

The first wooden church was dedicated on Memorial Day, 1893, by Bishop O'Farrell, amidst imposing ceremonies. A few months after the dedication of the church, the school was opened in October with a class of forty-eight pupils.

On the day of the second anniversary of the dedication of the old church, May 30, 1895, the newly purchased Cemetery was solemnly consecrated.

The second resident Pastor of St. Stephen's Parish was Rev. Julian Zielinski, appointed by Bishop James McFaul, successor of Bishop O'Farrell of Trenton. He developed our parish considerably and as the Polish colony of Perth Amboy grew, he raised a substantial fund to build a new church in the future.

The next Pastor was Msgr. Joseph Urban, who came to Perth Amboy in June, 1913. During his pastorate the old wooden church was removed to the rear of the present rectory, and is serving at present for meeting

rooms, and on its site the present beautiful stone church in magnificent Gothic style, with a dominating spire, was built, and dedicated in 1915. It is one of the most magnificent churches in the State of New Jersey.

The new stone and brick school building, with 18 classrooms and a spacious auditorium was completed in 1921.

After the decease of Msgr. Urban in 1935, Rev. Zenon Lesniowski was appointed by Bishop Moses E. Kiley, then of Trenton, our pastor of St. Stephen's Parish. He is continuing with zeal and success the work of his illustrious predecessors. During his years of pastorate, has made substantial repairs around all the buildings.

Rev. Father Lesniowski not only has made great material progress in our parish, but also is solicitous for the spiritual welfare of his people and hence has won the love and esteem, not only of his parishioners, but also of the whole community.

On February 4th, 1941, the cafeteria was opened in our school. Hot lunches are served to over 400 children. At present we have an enrollment of 608 children, with a Faculty of 10 Sisters and one lay teacher.

The Church and Parish school are monuments of the city. Out of a little acorn grew a large tree and gave out a great number of nuns and priests who are zealously serving God and their country.

UKRAINIAN CATHOLIC CHURCH OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

By MSGR. JAROSLAV GABRO, *Pastor*

Immigration of Ukrainians into Perth Amboy began in the latter part of the 19th and early part of the 20th century. Settling here, these early immigrants, not having a church of their own, attended the Latin and Greek Rite churches of this city.

The present parish was founded in the year 1908 and became a part of the Ukrainian Catholic Diocese of the United States, whose Bishop-Ordinary at that time was the Most Rev. Soter Ortynski, OSBM. Members of the church committee in the first year were Michael Belniw, Cyril Peleshak, and Nicholas Wawerczak. Three pioneers of the parish, who were instrumental in its organization were John Hawrylko, Roman Sedor, both deceased, and Stephen Paszkewich.

The old church on Wayne Street was purchased in the year 1908 for the sum of \$14,000.00. The first Mass in the newly bought church was celebrated on September 1, 1908, by the Rev. Peter Poniatishyn, then a pastor in Elizabeth, and later Administrator of the diocese for eight years after the death of Bishop Ortynski. The first permanent pastor of the parish was the Rev. Constantine Kurylo who arrived shortly after the parish was established. He remained until July, 1909.

The second pastor was the Rev. Joseph Chaplinsky who arrived in 1909 and remained in his charge until 1925. During the pastorate of Father Chaplinsky the parish built the old rectory on Wayne Street, purchased property for its cemetery on Florida Grove Road, and later pur-

chased its park property on State Street, including old Ukrainian Hall which was destroyed in a spectacular fire in October of 1953.

Following Father Chaplinsky as pastor was the Rev. Michael Lysiak who remained here for ten years.

The Rev. John Shuchowsky succeeded Father Lysiak as fourth pastor in 1935. During his pastorate the parish began in earnest to raise funds for the erection of a new and larger church. In 1948 the present property at Meredith Street and Alta Vista Place was purchased for \$20,000.00, and Julian K. Jastremsky, a Ukrainian architect from New York City was commissioned to draw plans for a new church.

The fifth and present pastor is the Rev. Jaroslav Gabro, the first American born pastor of the parish. He arrived in July 1949 and immediately continued the energetic work of his predecessors by furthering the plans for the erection of a new church.

With the blessings of Almighty God and with the cooperation of the parishioners ground was blessed and broken on April 16, 1950, with His Excellency, the Most Rev. Archbishop Constantine Bohachevsky, officiating. Taking part in the ceremonies were over forty priests of the Latin and Byzantine-Slavonic rites of the Catholic Church.

The cornerstone for the new church was laid on October 1, 1950 by Archbishop Bohachevsky.

The new church was ready for opening on January 7, 1952, with the first Solemn High Mass offered at midnight by the pastor, the Rev. Jaroslav Gabro. The church was overcrowded by the joyful faithful who had to stand outside and in the church hall in order to hear the Mass over the loudspeakers in the church towers and hall.

Since that memorable day the church has been beautifully decorated with an elaborate Altar Screen and beautiful paintings and mosaics. A new rectory was built in 1955. All debts were liquidated by the end of 1955. Present plans call for the erection of a convent for teaching Sisters, and the establishment and erection of a parochial school.

Curates serving in the parish have been: Rev. Basil Seredowycz, Rev. Basil Klos, Rev. R. Rudnitsky, Rev. Paul Shymansky, and the present curate, Rev. Dmytro Fedasiuk.

Prominent among the parishioners is John Swallick, Police Chief of Perth Amboy, who serves as president of the church lay committee, and John Boyko, Jr., Charles Baralecki, John Mosko, Peter Gadek, and Leo Dowhan.

HISTORICAL SKETCH OF THE IMMACULATE HEART OF MARY MISSION

By REV. THOMAS MATIN, *Pastor*

The Immaculate Heart of Mary Mission at Perth Amboy is another manifestation of the Apostolic zeal of the Most Reverend William A. Griffin, D. D., Bishop of Trenton. In an effort to provide spiritual assistance even to the most needy of his flock, Bishop Griffin welcomed the Claretian Missionary Fathers to his Diocese. During World War II, the Claretian Fathers began their ministry in the Diocese of Trenton, working among the "Braceros" groups of Mexicans employed by railroad companies. The Rev. James Tort, C.M.F., Rev. Joachim DePrada, C.M.F., Rev. Severino Lopez, C.M.F. and Rev. Arthur Valve, C.M.F. were the pioneer Claretian Missionaries in New Jersey. When the "Braceros" returned to Mexico the Claretian Missionaries were also recalled from their post. Soon after, in October 1947, Father Tort came back to resume missionary work in the Diocese of Trenton, centering his activities in the Perth Amboy area. In spite of the many hardships Father Tort had to go through at that time, he succeeded in starting the present Mission of the Immaculate Heart of Mary here at Perth Amboy, in behalf of Latin Americans.

During the rigorous winter of 1947-48 Father Tort did great work among people he never knew before, notwithstanding the lack of a Mission Center and automobile. His success was possible only through hospitality of the Rev. Stanislaus Milos, Pastor of St. Anthony's Church in Port Reading, N. J., through the kindness, encouragement and support of the Very Reverend Monsignor John E. Rura, Pastor of Holy Trinity Church, Perth Amboy, and through the cooperation of priests and people of the Middlesex County area. It seems that the harder the winter the more joyous appears the spring. At least, Father Tort thought so in the Spring of 1948; for it was during this spring that the Most Reverend Bishop Griffin authorized the purchase of a property suitable for establishing a Mission Center. In May 1948 the deal was closed and Father Tort took possession of the Amboy property. The property consisted of a vacant lot and a building. The building was a two-family house, each apartment having six rooms, the second floor apartment being occupied by a tenant at that time. It was an all brick house constructed about 25 years ago, having a full basement and being 22 feet wide by 42 feet deep. The entire property has a 50 foot front and is 87 feet deep.

Without delay the Chnacery provided necessary furnishings to make this house a Center to be known as the "Immaculate Heart of Mary Mission." In this Mission Center, the fruit of untold privations and constant effort, Father Tort spent but a few days. His strenuous work had undermined his health and two new Missionaries, the Rev. Andrew M. Roy, C. M. F., and the Rev. Leo Labrador, C. M. F., came to take his place. Father Roy arrived at the Mission on July 10, 1948, and Father Labrador, on July 16. At once both fell into the missionary pattern as established by their predecessor Father Tort. Thanks to the untiring zeal and fatherly guidance of the Very Rev. Msgr. Rura, their first days and months in the Mission were less hard, but still the occasions of hardship were plentiful. The Mission received a big boost in October 1948 when the Most Reverend Bishop placed a good car at the Fathers' disposal. With the

acquisition of the automobile the work of the Mission was extended far and wide.

From the very beginning Father Labrador's health began to fail due to the climate and he was forced to leave on January 26, 1949. Two days later, on January 28, Father Ernest Hyman, C. M. F., came to take Father Labrador's place. The greatest obstacle to the progress of the Mission had been the occupancy of the second floor of the house by a tenant who could not find a place to move to. Finally on January 22, 1949, this tenant moved out and the Mission began to advance rapidly.

Plans were made for the remodeling of the entire building to make it suitable for a Rectory and chapel. With the approval of the Most Reverend Bishop, the work was started in May 1949 and the whole work has been carried out under the supervision of the Missionaries. In fact a good share of the work has even been done by the Missionaries themselves and friends of the Mission. It is often hard to tell how much the remodeling of a place will cost or how long it will take; the Mission was no exception. However, concerning the remodeling of the Immaculate Heart of Mary Mission this much can be said now; time has saved money, and the money spent plus the wonderful cooperation received from various friendly sources has made possible what otherwise would have been impossible. In August two more lots were added to the Mission's property which now measures a 100 foot front and 87 feet deep.

The material progress of the Mission is very visible and encouraging; but, though not so visible, it is the spiritual progress of the Mission that affords more satisfaction to the Heart of His Excellency, the Most Rev. Bishop William A. Griffin, D. D., and which affords the Missionaries their deepest consolation. In this respect the Most Reverend Bishop Griffin write to them on Feb. 22, 1949:—"Certainly our Lord will bless your efforts in behalf of the least of His brethren. I say 'the least' because it is quite possible that they have been deprived through no fault of their own, of the benefits of religion until the Fathers of the Immaculate Heart of Mary Mission came to this area." Up to now the main work of the Missionaries has been to locate Latin American families and visit them wherever they are to be found. In most cases these visits have proved to be a source of happiness for both the families and the Missionaries. These friendly visits have won many friends and have won many souls for Christ. The principal communities in which the priests of the Mission have worked to date are: Perth Amboy, Woodbridge, Carteret, Avenel, Iselin, Colonia, Metuchen, New Brunswick, Milltown, South River, Old Bridge, Spotswood and Cliffwood.

Now it became imperative to have a hall if the Mission was to function to the best of its ability. Alongside the Mission stood an old house. This could be remodeled and enlarged to make necessary room but for such changes, funds were lacking. Almighty God, however, has a way of blessing projects that seem impossible when these are undertaken for His greater Glory and for the honoring of His Blessed Mother. And so with trust in Divine Providence and Our Lady of Fatima and with the blessing and encouragement of his Excellency George W. Ahr, Bishop of Trenton, the work of remodeling and construction began. A small donation here, an offering there; a picnic, a raffle, all helped toward financing the work.

Some friends of the Mission helped financially; others donated long hours of labor, while still others gave materials. Materials that were not donated were bought at a great discount. Little by little the hall began to take shape. Even the Fathers took a hand with hammer and paint brush. The beautiful hall which is another milestone in the History of the Immaculate Heart mission, is known as "Fatima Social Center" (F. S. C.).

Since May 1958 the Rev. Thomas Matin is in charge of the Immaculate Heart of Mary Church. The new Pastor founded three more Mission Chapels:—La Asuncion, 188 Wayne St., Perth Amboy; St. Anthony Claret, Casville, N. J., and San Juan Bautista, Lakehurst, N. J. Certainly it is a great blessing for all the Latins of Central New Jersey.

ST. MICHAEL'S GREEK CATHOLIC CHURCH

BYZANTINE RITE

By REV. ALBERT S. GAJDOS

THRU THE YEARS . . .

The humble beginnings of any parish are rooted in the stirring faith and searching hope of a people seeking a way to better complement their love for God Almighty. Saint Michael's was no exception. As a greater number of Greek Catholics of Hungarian descent found homes in Perth Amboy, attempts were made to establish a parish according to their particular rite and customs. These attempts, graced by God, took shape in the early nineteen hundreds. Thru the years, many are the highlights in the history of St. Michael's Parish.

October 27, 1912 — Prior to this date, the Hungarian Greek Catholics were members of St. John the Baptist Gr. Catholic Church of Perth Amboy, N. J. On Sunday, October 27th, a building fund collection was granted for the establishment of a new parish.

December 19, 1913 — First Hungarian Greek Catholic Mass was celebrated in Our Lady of Hungary Roman Catholic Church, Perth Amboy, by Rev. Victor Kovaliczky. December 31 — Rev. Victor Kovaliczky was appointed pastor. Immediately a hall on Amboy Avenue was purchased for use as a church.

1914 — Third Sunday of Lent — First Mass held in newly decorated church. A frame house adjoining the church was purchased for the residence of the pastor. Later in the year, a charter for St. Michael's parish was issued by the state of New Jersey.

September 6, 1915 — His Excellency, Bishop Soter Ortynski solemnly dedicated the first church of St. Michael's parish.

1916 — Present rectory was purchased on Hall Avenue. Five acres were also acquired for a cemetery.

May 30, 1917 — Blessing of the cemetery by Rev. Michael Balogh, Dean of New Jersey Deanery.

1920 — Burning of the Mortgage.

September 1, 1932 — Rev. Nicholas Szabo appointed Pastor.

May 18, 1936 — The building of a new church was authorized.

May 30, 1937 — Blessing of the new church by His Excellency Bishop Basil Takach.

November 7, 1942 — Purchase of a home for use as a convent.

December 12, 1946 — Rev. Albert S. Gajdos appointed pastor.

November 24, 1948 — Blessing of newly-decorated Church.

Completed landscaping of the cemetery.

July 4, 1954 — Ground breaking for a new auditorium and school, costing \$300,000.00.

July 3, 1955 — Solemn dedication of the auditorium and school by His Excellency, Bishop Nicholas T. Elko. Opened for classes September 9, 1957.

PASTORS

Rev. Victor Kovaliczky — 1913 - 1932.

Rev. Nicholas Szabo — 1932 - 1946.

Rev. Albert S. Gajdos — 1946.

ASSISTANT PASTORS WHO SERVED AT THE CHURCH

Rev. Laszlo Orosz — July - September, 1952.

Rev. Nicholas Chanat — 1953 - 1954.

Rev. Victor Romza — 1954 - 1955.

Rev. Simon Galvacs — 1955 - 1957.

Rev. Joseph Homa — 1957 - 1958.

Rev. Daniel Saiko — 1958 -

School Teachers — "The Daughters of Divine Charity", St. Joseph Hill Convent, Staten Island, N. Y.

TRUSTEES

Stephen P. Mihalko

Anthony Beyers

John Krilla

Frank Zambor

OUR LADY OF HUNGARY CHURCH, R. C.

By W. C. McGINNIS

At the fiftieth anniversary, the Rev. Lawrence Horvath, one of Perth Amboy's most beloved clergymen, had been pastor twenty-four years. Father Horvath was a great man. He was a descendant of a prominent family, long connected with the ruling class in Hungary. He was an outstanding scholar, well versed in languages, literature, sciences and history, history of civilization, including secular history as well as history of the Church.

The rest of this brief history is copied from the booklet: "50th Anniversary of Our Lady of Hungary Parish 1902-1952", except that the list of curates and the six paragraphs following the list were written by Father Stephen Horvath, present Pastor.

"The Hungarian settlement in Perth Amboy is dated to the year 1900. Soon they were looking for spiritual guidance and asked the Bishop of Trenton, the Most Reverend Bishop McFaul to send a priest, who speaks their mother-tongue. Father Charles Radoczy was appointed, and the organization of the parish took place. At a meeting held Sept. 23, 1902, Father Radoczy said 'From the days of St. Stephen the Hungarian Catholics have been faithful to the Church and we wish to remain faithful to God in this land also, ready to make sacrifices not to be praised by men, but our glory is in the faith of our Fathers.' With an unisono acclamation they decided to build a church of their own. Immediately money was raised, property purchased and while services were held in a hall, the building of the church was in progress.

"The church was completed and blessed in August 1903. The title was: "The Holy Cross Church." The incorporators were: James A. McFaul, Bishop of Trenton; John H. Fox, Vicar General; Ladislaus Perenyi, pastor; Joseph Papp and John Mitruska, trustees.

"The first pastor, Father Radoczy tired of confusions and dissensions left the parish in 1905. His immediate successor, Father Robert Paulovits was here only a few months and was succeeded by Father Louis Kovacs. During Father Kovacs' pastorate the present rectory was built. Then Rev. Ladislaus Perenyi was appointed until September 23, 1908 and followed by Father Francis Gross.

"New era dawned for the parish when Father Gross took over the pastorate. Father Gross was an agile priest, full of ambition and a great organizer. At this time the title of the Church was changed to "Our Lady of Hungary Church." The small church was decorated, pews installed, and well furnished with vestments and other necessities. This church was destroyed by fire of unknown origin Nov. 5, 1910.

"The good parishioners animated by Father Gross at once visualized a new and larger church. Having faith in God's providence once again on the ashes of the ruins he started to build the present beautiful church. Plans were prepared by Dayton and Smith architects, and the new church was completed and blessed on Second Sunday of October, 1912, which is the Feast of Our Lady of Hungary.

"The church is built in semi-gothic style, has seating capacity of 450. The ceiling is decorated in blue with portraits of Saints of Hungary. We consider our church one of the most exclusive churches in the vicinity. It is not a costly church, but between its walls breathes a spirit of Catholic devotion.

"The church is well equipped with all the furnishings, vestments and linens and other articles used at services. The first solemn function was held Nov. 23, 1913, when Bishop McFaul confirmed 97 children and adults. In the year 1917, Sept. 2, all debt on the church was paid and at a joyful banquet the mortgage was burned.

"After fruitful and hard labor of many years, Father Gross resigned from the pastorate and Father Adalbert Smoliga was appointed. He remained only for a period of one year and resigned. Father Aladar Kiss, who came to Perth Amboy from Yonkers, N. Y., succeeded the aforesaid. Father Kiss died July 26, 1928.

"In 1928, Aug. 1, Father Lawrence Horvath was appointed as spiritual leader of the parish. He came from Altoona, Pa., diocese.

"The church was redecorated twice, in 1939 and a second time in 1951. Additional lots for new school were bought. In Cemetery a huge granite cross erected, and stone wall built, and many other projects renewed or improved. Father Horvath's main task was to liquidate the debts he found, when he became pastor, which amounted to more than \$80,000.00.

"In spite of depression and other difficulties he concentrated his energy to pay off the burdensome debt. After 21 years of financial strain he paid off all debts, and Oct. 9, 1949, the mortgage was burned. The Most Rev. Bishop Griffin (of Bl. Memory) was with us at the banquet and igniting the documents, he said: "These ashes loudly speak not only of indebtedness of the parish, but of peace reigning in the parish, where the pastor and the flock live and work together for common cause."

Assistant Priests (Curates) of Our Lady of Hungary Church:

Rev. John Gaspar
Rev. Julius Kiss
Rev. Colman Endredy
Rev. J. Wildinger
Rev. Stephen Kemenes
Rev. John Matty
Rev. Anthony Huber
Rev. Stephen G. Horvath
Rev. Walter Radziwon
Rev. Michael Vincze
Rev. Vincent J. Nebus
Rev. John Chonko
Rev. Joseph L. Remias
Rev. Ladislaus Szarvady

For brief intervals (perhaps to relieve the priests during vacation periods) in the earlier days of the Church the following priests are listed

in the different registers of the Church: Fathers Rudolps Denk, Albert Andrassy, Emerick Kasstovssky and Father Ladislaus Nagy.

Father Remias (Graduate of St. Mary's High School, Perth Amboy) was assigned as assistant priest to Our Lady of Hungary on 10 August 1957.

Father Lawrence Horvath died on 13 September 1957. Father Remias was appointed as Administrator of the Parish and served in this capacity until he was relieved by the Rev. Stephen G. Horvath on 10 December 1957.

Presently, the Church, Convent, School and Rectory are under plans for a complete renovation. The Convent will be ready for the Sisters on their return in the school year of 1958.

Sister Angelica was first appointed Superior of the Grammar School in September 1957. She has been reassigned to the new school year 1958.

The present pastor served at this parish immediately after his ordination in July 1940, as a curate until the summer of 1942. On 9 December 1957, His Excellency, the Most Reverend Bishop, George W. Ahr, appointed him as the new pastor of the Church of Our Lady of Hungary.

REV. STEPHEN HORVATH, *Pastor*.

HISTORY OF ST. NICHOLAS CATHOLIC CHURCH BYZANTINE RITE

Washington and Johnstone Streets

By REV. JULIUS GRIGASSY, *Pastor*

This parish had its beginning in the auditorium of the Holy Trinity Church on October 13, 1935. The Very Rev. Michael E. Lukats, now of blessed memory, was the pastor of St. Nicholas at that time.

Services were held in this auditorium until February 3, 1936, when services were held in the newly-rented old Holy Rosary Church.

The Church Choir, under the able leadership of cantor and musical director of the church, John E. Petach; as well as the Altar and Rosary Societies have existed since the formation of the new parish.

The Very Rev. Michael E. Lukats was transferred to another parish, and the newly ordained priest, the Rev. Julius J. Grigassy was appointed pastor of the parish on September 19, 1937.

In 1938 the Social Club, the Sodality and the Holy Name were organized.

In 1940 property was purchased for the new Church; also the Church Benefit Society was formed.

In 1943 grounds were bought for the new Cemetery.

In 1944 the Ladies' Guild had its beginning.

On April 17, 1949 (Easter Sunday) ground was broken and the erection of the new Church was under way.

On September 11, 1949 His Excellency Bishop Ivancho blessed the Cornerstone of the New Church.

On April 2, 1950 (Palm Sunday) first Sunday services were held in the new Church.

Dedication June 18, 1950.

ST. JOHN'S GREEK CATHOLIC CHURCH

By: REV. FATHER STEPHEN SEDOR, *Pastor*

The first chapter in the story of St. John's parish takes place in a land beyond the sea. Through the heart of Central Europe runs the chain of the majestic Carpathian Mountains. On the slopes of this range lived an ancient pastoral people, the Slavs. Our ancestors occupied that portion of the land that forms the eastern tip of Czechoslovakia.

This was a land of churches and monasteries; of processions and prayers. For a thousand years these people had lived close to the soil, barely making a living in an age of serfdom. And they lived close to God, who preserved them time and time again through economic and political trial. Every village had its church, with the spire proudly holding aloft the triple-barred Cross, symbol of the Orthodox Greek Catholic Faith.

Just before the turn of the 20th century, these people, desiring a better life for themselves and their children, migrated by the hundreds of thousands to America. They came, as did the Pilgrims of old, seeking economic and religious liberty. Beginning in the 1890's, the flow of our forebears swelled through the portals of New York's harbor. But they came penniless, and immediately sought out places of employment. They headed for the spawning industrial areas of a new America.

Several hundred of these early pioneers came to the industrial city of Perth Amboy, which offered them work to earn their daily bread. As they worked hard in the mills and factories, they yearned for their churches to feed their souls the Bread of Life. A number of families banded together to form a congregation. In 1897 the group had a charter drawn, called a pastor, and conducted its first church service on Easter Sunday. Father A. Kaminsky served that first inspiring Divine Liturgy in the Old Danish Church, then located at State and Broad Streets.

The early task of shepherding the flock and bringing the people together fell to a number of energetic priests. After Father Kaminsky came these pastors: Father Sztzecovich, Father Volensky, during whose pastorate the congregation purchased the church it had been renting; Father A. Hodobay, who obtained lots at Broad and Division Streets and moved the church there. Father A. Keicskes made plans for a new brick edifice.

In 1904 the congregation, under the inspired leadership of Father A. Novak, built the magnificent church that has graced Perth Amboy's skyline ever since. The triple-barred Cross became a landmark in the community. The church cemetery on Florida Grove Road was obtained at this time, and beneath its sod at the foot of the Cross rest the remains of the zealous priest, Father Novak. Two other priests have been buried there: Father Perhach and Father Csopey.

Within this short period of time, St. John's had grown into a thriving parish. It was the pioneer Greek Catholic Church in New Jersey, and hundreds of families attended worship services here according to the Eastern Rite. The church was marvelously decorated in 1906, during the pastorate of Father G. Csopey. The intricate detail and spiritual beauty of the icons and paintings, the work of the artist Bogdan, have been admired ever since.

The monumental twin steeples, pointing up to our eternal home in heaven and holding aloft the triple-barred Cross of our ancestral faith, were erected during the tenure of Father Tutkovich, who came to St. John's in 1913. The two domes replaced a single spire. Father P. Kustan followed.

Church leaders at the time of incorporation sixty years ago were: Fr. Kaminsky, Joseph Galajda, Peter Kozub, Michael Deliman, Sr., Andrew Lovasz, John Gerba, and Michael Karmazin. Of this group of founders, Mr. Deliman still survives. For many years he led the congregation in the capacity of lay president.

St. John's Church was host to the Second Diocesan Church Council held in 1940, when priest and lay delegates came to map plans for the diocese's future.

Life in the parish continued on. Father I. Dolhy was assigned to the pastorate, and he continued until 1942. Late in that year Father J. M. Mackov came to Perth Amboy. A new cemetery was obtained, many repairs and renovations were made to parish property. And then the huge church renovation project was launched and successfully concluded. Father S. Sedor assumed the pastorate in 1956.

Many organizations contribute to the life and work of the congregation. The Altar Society of St. Anna has raised thousands of dollars for the church. Other active groups include the church Fraternal Society, the P. T. A., the Church Choir, the Liberty Lodges, the Social Club, the Ladies' Guild, the A. C. R. Y., the Altar Boys' Club, Scouts, and others.

On May 26, 1957, we celebrated the dedication of our newly renovated and redecorated St. John's Church—a project that took many years of planning and work.

On March 8, 1955, a parish meeting authorized the installation of beautiful new stained-glass windows depicting the Apostles and Saints. A number of the pious faithful of St. John's offered money for these windows as family memorials.

Those who offered the stained-glass memorial windows were: St. Anna's Altar Society, Kuchtyak Family, Mr. and Mrs. Samuel P. Kanai, Stankowits and Slicner Families, Vasil Dudas and Family, George and Michael Talabiska, Mrs. Mary Zaktansky (widow), Michael Dankovich, Mr. and Mrs. Vasil Melles and Son Michael, Mrs. Sophie Lizanetz and Family, Michael C. Markulin, and Mrs. Mary Puha and Son James.

New ceilings were put on the sides of the church and in the choir loft. The huge bells were electrified and can now be rung by pulling a switch. In the summer of 1955 an important decision was made concerning the church interior. The members voted to redecorate the inside. A call went out for bids and the contract was awarded on July 10, 1955, to Greco Artists and Decorators, Inc., of Perth Amboy.

In the meantime, the Altar Society voted to have a new tile floor placed in the church, and sponge kneeling pads by the pews. This project was made possible by our hard-working women.

All this work, just briefly outlined above, could not have been done if the people of our St. John's Parish did not have love for their Church and harmony among themselves. Our Church has spent about \$150,000 for the work, and we feel that a great step has been accomplished.

"A HEAVEN ON EARTH"

For many hundreds of years that has been the description of the churches used by Orthodox Greek Catholic people in their worship of Almighty God. That description fits St. John's Church in Perth Amboy, for it is truly a heaven on earth. This stately structure of Byzantine style has long been a landmark in the city. Visible from every part of Perth Amboy are the huge twin domes of St. John's that reach out into the sky and boldly hold aloft their three-barred Crosses.

A church is a "house of God." St. John's is built to identify it at once as a building set apart for the worship of Almighty God. The two domes represent the Old and New Testaments of the Holy Bible, and they also speak of the Lord Jesus as being God and Man. The main body of the church is built in the form of a Cross. Christ saved all mankind by dying on the Cross and we obtain that salvation and appropriate it to ourselves in this Church built in the shape of that sacred symbol.

The building is rectangular—something like a ship. That, too, is a meaningful resemblance. It is the Ship of Salvation that carries us safely from this earthly port to the peaceful and eternal harbor of Heaven. But it is when you step inside the church that its heavenly character becomes apparent. The striking beauty of the numerous paintings, the slantings of the graceful arches, the glitter of the glass chandeliers, the colorful stained-glass windows, the towering iconostasis with its detailed icons, the distant strains of beautiful choral music, the smell of the fragrant incense, the chanting of those who minister—all these combine to produce an effect that reaches the very depths of the human soul.

As you sit in the pew and silently meditate on the things of God, the eyes cannot but help glance up and around the church. You see the sixteen brilliant windows depicting the Apostles and Leaders of Christ's Church. They show Saints Mark, Paul, Matthew, Bartholomew, Simon, Peter, John, Andrew, Philip, Matthias, Thomas, James the Great, James the Less, Thadeus, Basil the Great, and John Chrysostom. The latter two bishops of the Orthodox Catholic Church are arrayed in all the glory of their Eastern Episcopal vestments.

Then you see the paintings that grace the walls between the windows. There you find some of the great saints and martyrs of the Early Church—Saints George, Catherine, Basil, John, Anna, Constantine, Gregory, Helena, Barbara, and Demetrius. Above the choir loft is the Resurrection of Christ, at the front of the church is the Lord's Ascension, and between the two beautiful paintings is the large portrayal of the Last Judgment. There is Christ the Judge, the Angels with Him, and the separation of the saved from the lost.

There are two rows of paintings on the left and right sides of the church walls, high above the colonade of arches. Starting at the rear left are paintings depicting the Annunciation of the Blessed Virgin Mary, the Visit of

the Three Wise Men, the Fleeing into Egypt by the Holy Family, the Baptism of Christ by St. John the Baptist, Jesus Calling the Fishermen, and Jesus Teaching from the Boat. Beneath these is another row of icons showing scenes from the Old Testament: Adam and Eve being sent out of Paradise, Abraham offering his son Isaac, Moses and the Burning Brush, Moses getting water from the Rock, the Ten Commandments, King David, and Elias and the chariot of Fire.

On the right of the church in a corresponding position are: Jesus raising the Daughter of Jairus, the Good Samaritan, Jesus at the Well, Jesus with Children, Jesus Falling under the Cross, Jesus in the Garden. Beneath these are: St. John the Baptist Preaching Repentance, the Prodigal Son, Jesus Walking on the Sea, Mary Anointing the Lord, Jesus Whipped at the Stake, Joseph and Nicodemus Carry the Body of the Lord, and the Apostle being freed from Prison.

The scores of tiny lights bring the eye to the magnificent Iconostasis, the huge wall of paintings that separates the sanctuary from the nave of the church. In the center are the Royal Doors with their intricate carvings and icons of the Four Evangelists, Saints Matthew, Mark, Luke, and John. Flanking the Royal Doors and the two Deacon's Doors are the major icons: the Virgin Mary, St. Nicholas, the Virgin Mother with Child Jesus, Christ as Teacher holding the Gospel, St. John the Baptist, Patron of the Church; and Saints Cyril and Methodius, Apostles to the Slavic peoples. Above the main doors is the Last Supper, then the icon of Christ as Priest and Judge. The first row of small icons depicts the twelve main feasts of the faith. Above them are the Apostles, and above them the Prophets and Leaders of the Old Testament. Crowning the Iconostasis at its tip is the Cross with the Crucified Lord, flanked by St. Mary His Mother and the Apostle St. John.

Serving as a backdrop for the Altar is the scene of the Crucifixion. The Holy Trinity is painted on the ceiling above, and the Garden of Gethsemane is shown at the side Altar. At the base of the Altar is a painting of the priest Melchizedec bringing bread and wine to Abraham in the Old Testament. It is a foreshadowing of the offering of bread and wine as the Lord's Body and Blood in the New Testament. Above the Altar is the canopy which represents the heavens and is called the baldachino.

Throughout the church there are other signs, symbols, and paintings. The Greek letters Alpha and Omega represent Christ the beginning and the end of all things. The eye in a triangle represents the All-Seeing Eye of God; Father, son, and Holy Spirit. Back of the choir loft is a painting of Jesus teaching the people in a colorful setting. Beneath the choir loft is a picture of the angelic choir, and they hold the Christmas verse: "Glory to God in the Highest and on earth Peace."

That verse sums up the whole reason for the beauty and being of St. John's Church in Perth Amboy—to bring Glory to God and Peace to Man.

THE BLESSING OF OUR CHURCH

Today we witness a significant event—the blessing of our rebuilt Church.

Much labor and money have been expended to make this building a fitting place of worship. It is a beautiful edifice. The people of St. John's can be justly proud of their Church.

But the Church is more than a building. It is People . . . a Family consisting of those who have a common faith in the Lord Jesus Christ. And just as we are careful about the physical structure in which we worship, so ought we to be careful about the love and well-being in the spiritual society that is the Church of Christ.

May the Blessing of God be upon this Church . . . upon the infants newly baptized and brought into this Christian Family, upon the children who are growing up in a fearful and insecure world, upon boys and girls who so desperately need the grace and glory of our Christian Faith, upon young men and women living in the most difficult years of life as they seek life's work and life's partners, upon the young married folk as they realize their responsibilities to their progeny, upon fathers and mothers who are doing the best they can to raise families honoring Christ, upon the aged whose gaze is turned to another world, and upon those who have already gone on and are joyously awaiting us in the Beyond.

ST. JOHN'S P. T. A.

Rev. Stephen Sedor, Spiritual Advisor
Mrs. Joseph Deliman, President
Mrs. John Checkur, Vice President
Mrs. Samuel Kushman, Rec. Sec'y.
Mrs. Joseph Sabo, Fin. Secretary

Mrs. Helen Spees, Treasurer
Mrs. Michael Kurucz, Publicity
Mrs. Charles Fizer, Trustee
Mrs. Peter Fenenic, Trustee
Mrs. Mary Curtis, Sgt.-at-Arms.

HISTORY OF THE HOLY TRINITY R. C. CHURCH

This history of the Church of The Most Holy Trinity is taken from the booklet on the dedication of the new Church, 1956. — W.C.M.

"Mighty is this place: it is the house of God and the gate of heaven," Thus spoke the Jewish people as they beheld the grandeur and magnificence of the temple at Jerusalem. The fetters of an Egyptian bondage lay at their feet and in the promised land they erected this magnificent edifice to worship their God.

Centuries have passed and today we behold a similar event as the Slovak people of Holy Trinity Parish look upon the commanding majesty of their new church and whisper, "Za Boha a Narod". They too, have escaped the oppression and hardships of a tyrannical Egypt and sought relief in a promised land — America. Instinctively their simple but undaunted faith prompted them to seek permission of the Most Reverend James A. McFaul to start a new church. Permission granted, the bishop appointed Rev. Francis Januschek as their first pastor.

The Perth Amboy church was erected and blessed on November 27, 1902. In August of 1904 Father Nicholas Hodobay assumed the pastoral duties. As Pastor, Father Hodobay looked to the future of the parish and engaged in purchasing additional lots to the church property.

The Rev. Hugolin Sebesta of the Order of Premonstratentions succeeded Father Hodobay and became the third pastor of the parish. Father Sebesta was followed by Rev. Joseph Szuchy, who started his pastorate as shepherd of some 2,700 souls in a rapidly growing parish.

In 1919 the Most Reverend Bishop Walsh authorized the building of a parochial school for the sum of \$88,000. With six Sisters of the Order of St. Dominic, the school opened in November 1920. The present convent was in 1924 to house the teaching Sisters.

The financial crash of 1924 left desolation in its wake, leaving the parish with a total debt of \$166,000 by the end of 1930. At this time Father Szuchy was constrained to relinquish the responsibility of the parish because of ill health.

With the depression going on and a tremendous debt to be paid, the Most Reverend Bishop McMahon appointed Reverend John E. Rura as administrator of the parish. However, with the help of God and the good will of the parishioners, Father Rura planned to reduce the debt yearly and started a fund for the new church.

During 1935 a change was made in the teaching community. The Sisters of SS. Cyril and Methodius succeeded the Sisters of Saint Dominic as the people desired their own Slovak Sisters to teach in their school.

In 1936 Father Rura was officially appointed pastor of Holy Trinity Parish. He continued his zealous work in the parish for nearly thirteen years. Besides his parochial work, he was Director of the Diocesan Priests Choir. He served on the Board of Examiners for the Junior Clergy and held many other positions in the diocese. In recognition of his work, at the request of His Excellency, Bishop William A. Griffin, His Holiness, Pope Pius XII bestowed the honor of Papal Chamberlain with the title of Very Rev. Monsignor.

In November of 1948 Msgr. Rura became seriously ill which necessitated a serious operation. A long period of convalescence followed only to be climaxed by the call of the Eternal High Priest to this Alter Christus. On October 20, 1949 the parish mourned the death of its beloved shepherd.

On November 18, 1949 the Rev. Michael Churak assumed the pastoral duties of Holy Trinity Parish. This zealous young priest put forth all his energy and zeal to fulfill the ambition and hope of the parishioners and the late Msgr. Rura by making the dream of a new church a reality. Sunday, December 14, 1952 witnessed the Ground Breaking Ceremonies. The Solemn Blessing of the Cornerstone took place on July 19, 1953.

A building campaign was inaugurated on November 1953 to facilitate the payment of the new church.

Today after years of patient expectation we behold the majestic house of worship by the encouragement and guidance of zealous pastors and generous cooperation of the parishioners.

The history of Holy Trinity Parish is a record of 67 years of organization, construction and expansion of a cherished faith — whose seed was sown by the Slovak Apostles, Saints Cyril and Methodius. Today they can look upon the fruits of their generosity and self-sacrifice and exclaim with the psalmist, "We have loved O Lord the beauty of Thy house and the place where Thy glory dwelleth."

DEDICATION

May 1, 1956

Dear Parishioners:

On the occasion of the Solemn Blessing and Dedication of our New Church our hearts are overwhelmed with joy and gratitude to Almighty God for His many blessings and graces.

It is a day of great rejoicing, for with God's help we have completed a magnificent edifice, dedicated to the Honor and Glory of the Most Holy Trinity. We have been confronted with many obstacles in our attempt to build a dwelling place worthy of our Eucharistic Lord. God gave us the strength to persevere through the many trials and difficulties, and today we see our efforts crowned with the successful completion of our New Church.

This beautiful House of God is the result of the combined efforts and generous sacrifices of many priests, sisters, children and parishioners, who by their continuous devotion have made our New Church possible.

To His Excellency, the Most Reverend George W. Ahr, our esteemed Bishop, we extend our thanks for his kind permission and authorization to build this House of God. To the late Monsignor Richard T. Crean, Vicar General of the Diocese of Trenton, for his advice and counsel in this undertaking, we also owe a debt of gratitude.

We are especially indebted to our predecessor, Monsignor John E. Rura, who for 18 years of his priesthood worked so zealously in this parish, and dreamed of the New Holy Trinity Church to be erected some day by the Slovak people of Perth Amboy. We thank Monsignor Rura for the confidence placed in us to carry out his plans. To him we owe the beginning of the Fund for the New Church back in 1937, and it was Monsignor Rura who decided on the style and general features of the New Church with the assistance of Mr. Victor V. Martelli, the Architect. Mr. Martelli has devoted all his talents and best efforts to erect a truly beautiful edifice to Almighty God. We can say he has given practically the best years of his life in planning and designing this building.

We are grateful to all our former curates, and especially to our present assistants, Father John Churak and Father Stephen Getlik. We thank the good nuns of Sts. Cyril and Methodius, who teach our children and who have been most helpful to us in this endeavor. Sister M. Francina, the former Superior who devoted 14 years of her life in serving our parish, and Sister M. Hermina, our present Superior, deserve our special commendation.

To all our parishioners we extend our thanks for their loyalty, support and generous donations to the New Church Fund. The response of our Slovak people to the Building Fund Campaign was truly remarkable. It surpassed all our hopes and expectations. For their sacrifices we are most appreciative and humbly grateful, for without their help this project could not have been successfully completed.

To Mr. Walter L. Rafferty, General Contractor and Builder, to all sub-contractors and supervisors, to all men who worked on construction, to the Campaign Committee, and to all who have in any way helped to build this beautiful House of God, we extend our most sincere thanks. We are also deeply grateful to all our benefactors and friends for all their efforts on our behalf.

God bless and reward each and every one a hundredfold.

Gratefully yours in Christ,

MICHAEL J. CHURAK,

Pastor.

DESCRIPTION OF THE NEW CHURCH

The architectural style of Holy Trinity is that of the Romanesque period, having a cross and open nave plan, featuring a center aisle, two side aisles, and flanking transepts. This plan provides for an unobstructed view of the curved Sanctuary for approximately 900 persons; the seating capacity of the church.

The frame of the church is constructed of steel and reinforced concrete and enclosed by split face limestone ashlar masonry walls and limestone trim; topped by a Spanish tile roof. The twin flanking towers on Lawrie Street house the organ requirements and electronically rung bells.

The basement is fully excavated; the main entrance being on Johnstone Street. The major portion of the basement is a large assembly area, running the full length of the building. Rooms adjacent to the assembly area include: ladies and men's toilets, kitchen, storage rooms, boiler room, coat room and stairs.

Through the main entrance on Lawrie Street, we are ushered into the Narthex. Located off the Narthex is the Baptistry, side vestibules and stair to the choir gallery.

The Nave proper contains oak pews, four recessed carved oak confessionals with surrounding wall areas of marble and sawed face limestone, and side aisle ceilings of oak. The breccia aurora chiaro marble wall wainscoting at the side aisles is imported from Italy as is all the marble seen in the church. The marble column rising to the clearstory area are of rosso Verona marble. Springing from the clearstory level is a vaulted ceiling approximately 45 feet above the finished Nave floor. Mosaic stations of the cross also imported from Italy are located on the side aisle walls.

Moving to the west transept (Johnstone Street side), we see the shrine of the Sacred Heart and two side niches which will have the statues of St. Joachim toward the Sanctuary and St. Ann toward the Narthex. The predominant marble in the shrine is the green verde st. denis, rosso levanto platform, botticino pedestal and statues of white marble. At the east transept will be the Sorrowful Mother shrine with two side niches and statues of St. Methodius towards the Sanctuary and St. Cyril towards the Narthex.

The raised Sanctuary is enclosed by the communion rail, two side altars flanking the main altar and baldacchino. The communion rail is of rosso levanto marble, with a top rail of breccia d'orata and carvings of botticino marble and a center bronze gate. The pulpit will be of similar marble. At the gospel side of the Sanctuary is a niche holding the statue of St. Francis and adjacent is the Virgin Mary side altar. The altar is predominantly giallo siena and botticino marbles. The reredos panel behind the marble statue of the Virgin Mary contains many beautiful marble and mosaic panels, including: perlato d'Italia, cipollino, verde St. Denis, etc. St. Joseph side altar with a niche for St. Anthony is seen on the epistle side of the church.

Ascending the arabescato marble sanctuary steps, we are confronted by our beautiful main altar and baldacchino, constructed of many beautiful marbles. Outstanding is the breccia violette predella, portasanta mensa, four columns of breccia africana and cast bronze capitals and bases; a dome of gialletto verona and colored mosaics, all topped by a marble and mosaic cupola and bronze cross. The marble cross over the main altar is botticino, various and a white marble statue of our Lord.

Located off the curved Sanctuary are the Priests, Boys' and work sacristies, complete with vestment cases, wardrobe, vault, closets and sacristarium.

The lanterns and other lighting fixtures seen throughout the inside and outside of the church have been specially designed.

Future stained glass for three rose windows and other aluminum framed windows is being imported from Europe.

The floor area throughout is terazzo, with many rich patterns and brass inserts.

The church throughout is climate controlled and air conditioned, providing year round comfort in all types of weather.

New concrete sidewalks encircle the church on three sides and flagstone walks and terrace lead to granite steps and limestone cheek walls at all entrances. A parking area for about 30 cars is provided with an entrance on Barclay Street.

CHAPTER IX

WESLEY METHODIST CHURCH

"Yesterday, Today — and Tomorrow"

By RICHARD T. GASS, *Pastor*

A church is a dynamic, moving organism which must adjust itself to the day in which it serves. The Christian message must be continually re-interpreted in the light of a developing social order.

What is written here is not an effort to laud the achievements of our church, but rather to evaluate its past, to study its resources and to face its opportunities.

OUR HERITAGE

It is a Wednesday evening in 1860, several men are gathered at the Old Stone House on Fayette Street—the occasion—a prayer meeting. The spirit of this group is Methodist. So begins a great church.

The years quickly pass, October 26, 1874, this group incorporates as the Danish Methodist Episcopal Church with sixteen (16) charter members, The Rev. Burriel Smith as Pastor. From the Stone House to the Chapel of Simpson Church, to Ward's Hall, to the Presbyterian Church, to Mr. Manderville's School House the gathering moves. The need for a house of worship of their own is obvious. A lot at 320 State Street is purchased and by July, 1876, the new building is completed and dedicated with "great pomp and joy." Five years later an addition is constructed.

The appointment of The Reverend Andrew Hansen in 1898 marks the beginning of a new day. The church grows by leaps and bounds. The State Street property is sold and three lots on the corner of Madison Avenue and Jefferson Street are purchased for \$1,200.00. It is not long before an imposing church edifice costing \$4,300.00 crowns the site, its spire soaring 65 feet into the air. Three services are held on dedication day and before the last is over \$5,500.00 has been subscribed and much of it paid. Three years later sees a parsonage beside the church.

And still the story has but begun, for this is a moving, growing church. Inasmuch as many Scandinavians have moved to the Neville Street area an annex is purchased and Sunday School and worship services conducted. Within a short time, 100 are enrolled in this Sunday School. A Midmer-Losch pipe organ now adds to the beauty of the services.

The Reverend P. M. Peterson comes to the pastorate in 1925, bringing with him an enthusiastic spirit and an ambition for the work of God which knows no bounds. The Neville Street property is sold, the program and ministry of the church are greatly expanded. To accommodate this program the existing building is renovated and enlarged at a cost of \$40,500.00. The result is a monumental work indeed, a church plant and program which has few or no equals in the immediate area. Church membership is over the

300 mark and there are more than 400 on roll in the Sunday School. Economic depression hits the community, finding the church burdened with a mortgage of nearly \$30,000.00. The congregation of this period is a people who know full well what it means to serve and to sacrifice for their church. Little by little, year by year, the mortgage is reduced.

In the interim it becomes apparent that the Scandinavian language work must cease and give way to a more cosmopolitan emphasis. The People's Church is transferred to the Newark Conference in 1941, the name being changed to Wesley. The Reverend Charles C. Tibbetts fills the pulpit at this time, so ably bridging the gap between the older and the newer order of the day.

The war years follow. Church membership again increases. The Women's Society of Christian Service and Methodist Men are organized during the Pastorate of The Reverend John G. Finch. The National Board of Missions of the Methodist Church contributes \$8,000.00 in 1949 and at long last the mortgage is liquidated. It would seem that now the problems of Wesley Church are all resolved.

In the heart of the business and institutional district of Perth Amboy, hemmed in on four sides, lacking adequate parking facilities, in the midst of a changing neighborhood, stands Wesley Church while many of her people are migrating to the outlying areas. Each year at this site seems to promise diminishing returns.

What should be done? Some suggest moving to the suburbs, more particularly to rapidly growing Edison Township. Several years pass, the Clara Barton section of Edison is allocated to the Methodists by the New Jersey Council of Churches providing that definite plans be under way by June of 1959. There are two possibilities: (1) A new church under the auspices of the Newark Conference; and (2) a co-operative venture of the four neighboring churches of which Wesley is one.

Because of commitments and problems in their own local situation, these neighboring churches withdraw. The work in the Clara Barton section becomes a joint project of Wesley Church and the Newark Annual Conference. October 1956 sees the opening of a branch Sunday School at the Clara Barton Women's Club. More and more this area becomes increasingly promising as a field of service. January 3, 1957, Wesley Church is partially gutted by fire, doing considerable damage to the Education Building. These next months are days of questioning: "Where is the greatest ministry and field of service? Where is the future of the church?" This brings us to last May at which time it was my privilege to be appointed seventeenth Pastor of Wesley Church in a period of transition. Now for a few minutes may we analyze our present position, our weaknesses and our strengths, our assets and our needs, our resources and our opportunities.

OUR RESOURCES AND OUR OPPORTUNITIES

Realizing that no church can live in its past, however glorious, after due deliberation and study, on June 23, 1957, at a Special Quarterly Conference, it was officially approved that: (1) Wesley Methodist Church congregation move from Perth Amboy and relocate in Edison; (2) the Board of Trustees be authorized to proceed with the sale of the existing church real estate holdings; and (3) a building committee be appointed.

As its share in starting this project, the Newark Annual Conference Board of Missions donated a two acre site on Woodbridge Avenue, purchased at a cost of \$15,000.00. We are grateful to them for their interest and help.

The next task was that of expanding our program in the Clara Barton section while at the same time maintaining the Perth Amboy program until such time as its property should be sold. This has meant a dual program at some points, involving difficulties, inconvenience, and expense, but producing results worthy of note and rewards.

ST. JOHN'S FIRST HUNGARIAN-WEND EVANGELICAL LUTHERAN CHURCH

AMBOY AVENUE

By CHARLES KOLOSA, JR., *President of Council*

THE FIRST SERVICE TO BE HELD IN A CHURCH was held in St. Steigler, who was then Pastor of the First Hungarian-Wend Ev. Lutheran Church of New Brunswick. He is now retired and resides in Bethlehem, Pa., the location of his last Church before retirement.

These first services were conducted in the homes of the first members of our church from 1910 until 1915. These services were in Hungarian.

The first service to be held in a Church was held in St. Stephen's Danish Lutheran Church on Broad Street. Service was conducted in the Hungarian language during the winter of 1915. The Pastor was Rev. Lumber, sent to us by The Board of Missions of the Evangelical Lutheran Synod of New York.

THE FIRST MARRIAGE performed by Rev. Steigler in 1910.

THE FIRST BURIAL SERVICE was held in 1912, by Rev. Steigler.

THE FIRST BAPTISM was held in 1914 by Rev. Steigler.

Our services were moved to Grace Ev. Lutheran Church on Jefferson Street in January of 1916.

FIRST COUNCIL MEETING of the sixty contributing members held. Pastor Szabo Sandor conducted this meeting. Rev. Steigler had left New Brunswick and Rev. Szabo had filled that vacancy. He also supplied our church during its infancy.

First Councilmen were: Mr. Joseph Proscs, President; Mr. John Kuzma, Sr., Treasurer; Mr. Stephen Szabo, Secretary; and Mr. Louis Vukan, Mr. Alexander Vajda, Mr. Adam Hari, Mr. Michael Gomboz and Mr. Joseph Kolosa, Councilmen.

PROPERTY COMMITTEE was also organized and purchased the present property, Amboy Avenue, in 1916. Members of this committee were:

Joseph Kuzma, Mr. Ivan Veres, Mr. Adam Hari, Mr. Alexander Hassay, Mr. John Kuzma, Sr., Mr. Alexander Vajda, Mr. Joseph Kolosa, Mr. Mr. Joseph Nemetz, Mr. John Nemetz.

FIRST FUND DRIVE started January 16, 1921. Altar Society formed January 13, 1924.

FIRST ALTAR SOCIETY MEMBERS were:

Mrs. John Kuzma, Sr. — <i>Honorary President</i>	
Mrs. Joseph Nemetz — <i>President</i>	
Mrs. Adam Prosics — <i>Vice President</i>	
Mrs. Alexander Hassay — <i>Treasurer</i>	
Mrs. John Gomboz — <i>Secretary</i>	
Mrs. Michael Pfeifer	Mrs. John Rodi
Mrs. Alexander Vajda	Mrs. Ivan Veres
Mrs. Matthew Flissar	Miss Maria Kolosa
Miss Verona Kuzma	Mrs. Erno Kranyetz
Mrs. Michael Feiretag	Mrs. Adam Huzss
Mrs. Frank Pintarics	Mrs. Nicholas Kubik

FIRST PASTOR to be called was Rev. Szmodis. When our congregation was informed that he could preach in Hungarian and Windish (Slovakian), and his many other talents and qualifications were told to us by the Mission Board, he was unanimously chosen by the congregation and call was immediately sent. This meeting was held on March 30, 1924 and Rev. Stephen Szmodis became our Pastor in June of 1924.

First Council meeting Rev. Szmodis conducted was on June 1, 1924.

FIRST INSTALLATION of a Pastor of our Church, Rev Stephen Szmodis, was held in July of 1924. During his stay he was paid in part by the great assistance of the Mission Board of the Evangelical Lutheran Synod of New York.

FIRST CHOIR AND CATECHISM CLASS were started in the same month Rev. Szmodis had become our Pastor, which was June of 1924.

PARSONAGE BUILDING started in September of 1924 and was completed in December of the same year. Decision to build the parsonage was made in June 1924.

FIRST COMMUNION CLASS was held on May 16, 1926 by Rev. Szmodis. The children to be Confirmed were: Charles Szmodis, Kalman Hassay, Irene Prosics, Ethel Bartos, Charles Krutzler, Joseph Leposo.

Church parsonage realized \$101.15 in Dec. of 1955 through the efforts of the children alone by house to house canvass. In November of 1927, \$1,327.19 was realized from other churches and sources including \$401.80 collected from the Hungarian-Wend Ev. Lutheran Church of Bethlehem, Pa. by Mr. Jon Kuzma, Sr. and Mr. Alexander Hassay.

THE CHURCH BUILDING was erected in December of 1927. Cornerstone was laid the same month.

St. John's Evangelical Lutheran Church continued to grow and improve. Some of the furniture and fixtures still in use that were put into service in 1927 are: The Crucifix now in use in the Sunday School, but had then been in the Church Proper, the benches, the altar and the celining lights.

On September 14, 1936 Rev. Szmodis notified the Council of his desire to leave and did leave the last of October. Rev. Julius Sathmary replaced him. He conducted his first service on October 11, having been sent to us by the Mission Board. Soon after the Congregation called him.

FIRST ENGLISH SERVICE was held by Rev. Sathmary in January of 1937. Prior to this time we had English Services only when we had supply Pastors. We have had English Services regularly since. On February 7, 1937, Rev. Sathmary's Installation was held and a dinner was held in the Ukrainian Hall on State Street. Rev. Sathmary created a very active social life for our congregation. We had many large affairs that were well attended, such as: Dances, picnics, dinners and even Bingo when it was still permissible by the Lutheran Church.

Rev. Sathmary left our Church for the larger Church in New Brunswick, that had been vacant since the death of Rev. Szabo our former Missionary Pastor, in February of 1940. Rev. Sathmary left in October of 1940.

Rev. Nicholas Wesselenyi was the Pastor who followed. He preached his first Service on November 8, 1940 and was called soon after. He remained with us during World War II and had said farewell to a good many of our young men. Rev. Wesselenyi had made a sincere effort to reduce our mortgage during his stay. He left our Congregation in May of 1945.

In the latter part of that year the Mission Board arranged with us to have Student Pastor Frank Flisser be a Stated-Supply Pastor till he had to return to Seminary. Pastor Flisser remained with us from June 1945 until his reception into Seminary in September of 1946.

After this an arrangement was made to have Student Pastor Norman Fowler with us as Stated-Supply Pastor after a brief period of Supply Pastors. Despite the fact that he was only a Student Pastor, he, more than any other Pastor, due to his coming from the Business Field before entering the Ministry, showed us how to operate the Lord's business so that even if we did not have a regular Pastor, we were able to carry on. Pastor Fowler remained with us until Rev. Flisser's graduation from Seminary.

Rev. Flisser was called and on June 15th became our regular Pastor once again. He conducted services in both Hungarian and English languages.

FIRST STEWARDSHIP AND BENEVOLENCE TREASURER elected at the Nov. 13, 1947 Council Meeting. Charles Kolosa, Jr., chosen for this post. At the same meeting Miss Elsie Batha was chosen organist for the Hungarian services and Miss C. Arnensen for the English services.

YOUNG MEN AND WOMEN'S FRIENDSHIP CLUB organized Feb. 3, 1948. Mr. John Kardos, Jr., chosen first President.

Dr. Kunos Jenő, Missionary from China at Councilmen's Dinner. The proceeds from collection taken were the first money sent in for regular benevolence. Dr. Jenő gave a very interesting lecture, using many interesting objects he brought with him.

April 18, 1948 our mortgage was paid and a Mortgage Burning Dinner was held. It was a very successful and well attended event.

At the October 14 Council Meeting we expressed our desire to join the proposed New Jersey Evangelical Lutheran Synod. At the same meeting we were notified that Miss Arnensen was leaving because of marriage.

September, 1948 — Rev. Flisser resigned. November, 1948 — Student Pastor Fowler again conducts our services, and is called as Stated Supply Pastor from Jan. 1st to Dec. 31, 1951. *

February 13, 1949 new oil furnace and 3 new radiators installed in parsonage. Rev. Poloskeyi contacted to serve our Hungarian service.

FIRST CHURCH CONSTITUTION adopted April 24, 1949.

Mr. John Kuzma, Sr., resigns March 13, 1949. He had been treasurer since the inception of our Church. He stated that, "Father Time has finally, much to my sorrow, caused me to give up." We were very sorry to lose so faithful a servant of God and our congregation.

Among the events that followed are: Installation of hand rails on either side of our Church steps, May 15, 1949. Oil furnace and radiators installed in Church at a cost of \$2,100 on June 9, 1949. Church paper started in June. Mrs. E. Johnson elected Director of Music and forms a Choir again. (Pastor Szmodis had conducted the Choir and also played the organ during his stay.) Cradle Roll started July 4, 1949. Pastor and Mrs. Fowler donate two single candle holders. Rev. Fowler leaves April 2, 1950.

Rev. Frederick Boos of Keyport becomes our new Supply Pastor, on March 4, 1951. The events that followed were: Installation of present communion rails. Mr. and Mrs. Johnson resign from their jobs as Church Council President and Musical Director respectively. Reason was Mr. Johnson's shift of his job to Atlantic City. Mr. John Borbely was selected to fill the remaining term of one year and was subsequently elected to a three year term. Purchased new pipe organ at a cost of \$3,900 on Nov. 22, 1953. Pastor Varga now replaces Rev. Poloskeyi, who is not well. Rear of church and parsonage are bricktoted on Jan. 31, 1954. Pastor Boos resigns Jan. 31, 1955 because he now conducts two services in Keyport.

After Pastor Boos, resignation we again have supply Pastors. During this time: New outside church doors were installed. Received donation of illuminated Cross on top of Church from Mrs. Conceicao and Bernardo Family. Chimes donated by Altar Society. Church is brick-pointed at a cost of \$2,390. Baptismal Fount is donated by the Borbely Family April 8, 1956. Rev. Sathmary is the Missioner for "Evangelism Mission Week," during November, 1956. Dec. 2, 1956 Council decided to redecorate dining room and bathroom, installing new furnishings.

I am elected President in January of 1957 and arrange to have Dr. Knudten who is President of the Evangelical Synod of New Jersey, to meet with our congregation on March 19, and a call was issued on the spot to Rev. E. R. Hanson who was to graduate from Seminary in June. Rev. Hanson accepted the call after his ordination on May 28th and was installed June 23. Despite the fact he has been with us only a little over a year he had already done a great deal in furthering the work of the Lord in our Church and in the community.

He serves his turn as Chaplain in the Perth Amboy General Hospital. He visited all the members as soon as he was able and is always ready to visit the sick and assist wherever possible. He reorganized the Sunday

School and brought about the Sunday School Constitution which was adopted July 29 and August 5, 1957. Our first Vacation Church School was held that year and was a success. Aug. 7 was the start of weekly bulletins by Pastor Hanson. New Pulpit installed and dedicated Oct. 27, 1957 in memory of Loved Ones of the Congregation. Two stained glass windows were donated in June by the Dennis Kardos and Charles Kolosa families.

The present Secretary of the Church Council: is James Kovacs; Treasurer, Kalman Hassay; Benevolence Secretary, Ernest Neiheisser; Councilmen: William Adam, Joseph Bodnar, Adrian Carr, Andrew Esaskie, John Borbey, Charles Kolosa, Sr., Raymond Kratzer and John Kuzma, Jr.

Rev. Varga who had conducted the Hungarian Services resigns July 10, 1957 and Rev. Poleskeyi who is now better will conduct the Hungarian Services. (Three a year).

To mention some of the organists who have served our Church some without financial reward, we take this opportunity: Rev. Szmodis, Mrs. John Borbely, Mrs. Michael Hikel, Miss C. Arnensen, Mrs. Larsen, Miss June Borbely, Mrs. Clarene Kellogg and our present young organist, Miss J. Moore.

We wish to thank the many friends and churches that have assisted us in the past. We owe our biggest debt of gratitude to the Board of Home Missions with their generous loans and grants, the Pastors who worked with us and the opportunity you have given us, Dr. McGinnis, in your HISTORY OF PERTH AMBOY. God bless each and every one of you.

TEMPLE BAPTIST CHURCH

Pfeiffer Boulevard and Krochmally Avenue

By Rev. W. HEDBERG INTERIM PASTOR

The Temple Baptist Church of Perth Amboy was formed by 32 Hungarian speaking members of the First Baptist Church of the same city. In a letter dated September 6, 1914, this small group announced to the congregation their desire to withdraw and form a separate organization to be known as the First Hungarian Baptist Church of Perth Amboy.

Upon receiving the prayerful encouragement of their fellow-Baptists, they immediately organized a new congregation with all services conducted in the Hungarian language. John Bartus is the only member of this original group who is still active in the life of the church.

The first spiritual leader was John Liptak and the first church building was at the corner of Alpine and Francis Streets. The next pastor was Rev. Michael Fabian who commuted from Garfield. He was followed by Rev. Stephen Balogh, Rev. Gabriel Kecskes and Rev. Thomas Trsztensky who pastored the congregation for 13 years. On August 30, 1926 the church organization was incorporated.

In November 1928, during the ministry of Pastor Trsztensky the Haddon Heights Baptist Church strengthened the church financially by assuming responsibility for one half of the pastor's salary. This support

was at first sent through the regular Baptist denominational channels but was later given directly to the pastor. Additional help was received from this source during the next seventeen years in the form of spiritual and financial counselling and direct gifts for emergency needs.

Rev. Julius Honesco followed, serving as interim pastor until Rev. Alexander Kinda was called and began his ministry on September 15, 1942. By this time the congregation began to feel the need for enlarged facilities. To enlarge the original frame building would be very costly, therefore a resolution was passed to build a new church edifice. Fourteen building lots were acquired by gift and purchase at the intersection of Pfeiffer Boulevard and Krochmally Ave. The great problem now was the financing of a new building with the spaciousness and style that would warrant giving up the building in which the church had began.

The Baptist friends at Haddon Heights urged a conservative program both financially and spiritually. They warned that no decisions should be made which could cause them to loose sight of sound scriptural standards. However, in December 1945 the congregation brought to an end the happy relationship with the Haddon Heights Baptist that had strengthened them during their years of growth. The congregation then entered into a building program that was far above their financial resources or practical needs.

The pastor then turned to the American Baptist Home Mission Society and the N. J. Baptist convention and gained sufficient financial loans to proceed with the building. On July 6, 1947 the first meeting was held in the new building. The Dedication service was held on October 18, of the same year. Upon moving into the new building the name was changed to the Temple Baptist Church.

At a special meeting of the congregation on April 23, 1950 two decisions were made. The congregation voted unanimously to call Rev. John Petruszan as pastor of the church and to conduct the Morning Worship Service in English. Pastor Petruszan began his duties on July 1, 1950 and continued until September 1, 1955.

On April 15, 1956 the congregation invited Mr. Leroy Dancer, a member of the graduating class of the Eastern Baptist Seminary, Philadelphia, to become pastor. Guest speakers filled the pulpit during the interval between pastors. The English language was now being used in all services. In October at a denominational ceremony in the church sanctuary, Mr. Dancer was ordained as a minister of the Gospel. He continued as pastor until November 11, 1957.

During the present interval the Congregation has invited the Rev. Winston Hedberg of the Child Evangelism Fellowship of Middlesex County to serve as interim pastor.

ST. JAMES A. M. E. ZION CHURCH

By MISS E. LORRAINE GIBBS, *Secretary*, AND ASSISTANTS

It was in the fall of 1917 that Rev. James E. Robinson then Deacon of the African Methodist Episcopal Zion Church of Rossville, Staten Island, came to Perth Amboy to solicit the aid of Mr. John Gibbs and Mr. James in starting a congregation of Zion Methodism in the city. The "Mother Church" of the A. M. E. Zion Church had been in existence since 1796 in New York City.

With the assistance of other stalwart residents the first service of the St. James A. M. E. Zion Church was held on January 24, 1918, in a storefront building located at 351 Oak Street, corner of Fayette Street, with Rev. James E. Robinson as Pastor. The officers consisted of: Trustees, Mr. John Gibbs and Mr. Alfred Skelton; Class Leaders, Mr. Thomas Henry and Mr. Charles Smith; President of the Christian Endeavor, Mr. James Rogers. Mrs. Marie Henry and Mrs. Edith H. Gibbs were in charge of the music and Mrs. Elvira Harnett who subsequently became church organist and has continued in that capacity to the present time.

In September 1923 the church was incorporated, the corporation consisting of Mr. John Gibbs, Mr. Charles Smith, Mr. James A. Skelton, Sr., Mr. Fred Lake and Mr. A. Finch. It was under the Pastorate of Rev. Obadiah G. Goodwin, second pastro, in the year 1925 that the "Lawrence Estate", the present site of the church was purchased. On the fourth Sunday in July 1925 the cornerstone was laid with the Morning Star Lodge No. 12, A. F. & A. M.; & Elks in charge of the service. Rev. O. G. Goodwin officiated in the first service to be held in the new edifice Sunday, September 25, 1925, followed by the formal Dedicatorial Services, on Sunday, January 15, 1926.

The Pastors who followed Rev. Goodwin's Pastorate that ended in May 1926 are as follows:

Rev. J. V. Virgil	May 26, 1926—May 1927
Rev. Johnson	May 1927 — May 1928
Rev. Lewis	May 1928 — May 1930
Rev. J. L. Collins	May 1930 — January 1933
Rev. W. E. Carrington	January 1933 — May 1933
Rev. Omega Jones	May 1933 — May 1939
Rev. Carlton R. Smith	May 1939 — May 1943
Rev. J. T. Goode	May 1943 — May 1953

It was during Rev. Goode's administration that another milestone was reached and the mortgage on the church was burned on Sunday, October 2, 1947 with Mrs. Fannie Lewis, church mother, and oldest member given the honor.

Rev. Carlton R. Smith, the present Pastor, came to Perth Amboy for the second time in May 1953. In October 1957 a church parsonage was purchased which is located at 77 Madison Ave., Perth Amboy. At the

present time the church is making plans to celebrate its Fortieth Anniversary from October 5th through the 13th of this year. The main speaker will be Rev. O. G. Goodwin and other speakers will consist of former Pastors.

OFFICERS 1958

E. Lorraine Gibbs, *Secretary*

TRUSTEES

Henry Wade, *Chairman*

Hubert Carty, *Secretary*

John B. Nadal, *Treasurer*

D. F. Myers

Edward Rawlins

Benjamin Horne

Cecil Skelton

Elaine Phillips, *President*

WOMEN'S MISSIONARY SOCIETY Elaine Phillip, *President*

STEWARD BOARD James Brooks, *Chairman*

STEWARDESS BOARD, Bertha Horne, *Chairman.*

CHAPTER X

JEWISH CONGREGATION AND TEMPLE

HISTORY OF THE CONGREGATION OF SHAAREY TFILOH

By MEYER ISENBERG AND ALFRED GOLDSTEIN

On the outside walls of the syngagogue of the Congregation Shaarey Tfiloh is a terra cotta plaque bearing the following inscription: F.P.A.H.M.A.S." — 1903.

These letters are the abbreviation for the Fraternal Perth Amboy Hebrew Mutual Aid Society, for it was this Society that made possible the building of the beautiful and imposing house of worship.

But the history of this Congregation begins a decade or more before the erection of the present synagogue on Madison Avenue.

The immigrants of Jewish faith who were arriving in Perth Amboy, were anxious and eager to have a house of prayer, and they were seeking for a place to gather for their devotions.

The first "minyon" (a quorum of at least ten men, required by Jewish law to be praying together in order to proclaim the holy prayer of "Kadusho") on record, was held about the year 1890 at the home of Philip Joselson on Prospect St. near Fayette St.

After that, Mr. Cassel Finkelstein who conducted a "Mikvoh" on the north side of Market St., between State St. and Brighton Ave., established daily "minyons" at his home.

For the High Holy Days, the Hall of the P. A. Savings Bank, then located at the corner of Smith and Rector Sts. was rented and used.

But the influx of Jewish immigrants made praying in private homes almost physically impossible and a small group of men who had formed a Hebrew Mutual Aid Society decided to look for a house of worship.

About the turn of the century, these men purchased a building on the west side of Elm Street between Smith and Market Streets, which bears the present address of 277 Elm Street.

Here these Jews, some of them who had prospered in Perth Amboy, gave thanks to God for the United States of America and for the welfare of the residents of the community.

In a few years, because of the continued growth of Perth Amboy, the "Schule" on Elm St. became inadequate and the need for a large, centrally located synagogue became imperative.

Thus, it was that Mr. Max Goldman, President of the Hebrew Mutual Aid Society, called a special meeting to consider the erection of a new syn-

agogue and thus it was that from the membership of the Hebrew Mutual Aid Society there was organized a new group called the "Congregation Shaarey Tfiloh."

A building committee was organized, made up of Solomon Brody, Chairman, and Mr. Tube Diamond, Hyman Shragowitz (Herman Ellis), Joseph Fingeroot, Barney Goldman, Max Goldman, Philip Goldsmith, Nathan Jacobson, Philip Joselson, John Margaretten, Peter Pavlovsky, Louis Perlman, Joseph Polkowitz, Hyman Richman, Nathan Roth, Morris Shumsky, Philip Slobodien, Jacob Sosin and Nathan Wilentz.

These nineteen men became very active and commissioned Jens. K. Jensen, architect to lay plans for a new synagogue. The cornerstone of this building was laid early in 1903 at 314 Madison Ave. and a charter for this congregation was applied for and granted on Oct. 29, 1903. This charter is on record at the County Clerk's office in New Brunswick and includes among its charter members, Abraham E. Cohen and Jacob Sher, in addition to the members mentioned previously.

Despite some construction difficulties, the work on the building progressed so rapidly that it was possible to use it for the High Holy Days of 1903. On the 24 day of Ellul in the year 5664 of the Hebrew Calendar, the Synagogue Shaarey Tfiloh (Gates of Prayer) was dedicated. This dedication was celebrated with the carrying of the "Sifra Torahs" (Scrolls of the Holy Scriptures) through the main streets in an inspiring parade which was witnessed by thousands of Jews and Gentiles. The dedication was climaxed by the opening of the new doors with a golden key. The honor and distinction of turning the lock with the golden key was bestowed upon Mr. Harry Forgotson of South Amboy. The latter along with many other philanthropic men and women had contributed generously to the synagogue. Space prevents the publishing of all the names of the contributors, but if the names were published, the list would include almost every Jewish family in Perth Amboy and its immediate vicinity.

Once the building had been dedicated, the business of running the spiritual life of the community became the task of the congregation.

Action was taken to complete the synagogue which was finished in January 1904 and ground was purchased on Flroida Grove Road, Hopelawn, for a burial ground.

The work of women was reorganized and the Original Hebrew Ladies Benevolent Society, founded in 1899, was encouraged to work with the Congregation.

A Perth Amboy Free Hebrew School was organized and classes were held in the vestry rooms of the synagogue.

In 1906, a Rabbi was engaged for the congregation and the first Rabbi was Rabbi Schout. He remained until 1908, when he was replaced by Rabbi Yurman. Rabbi Yurman, in turn, was replaced by Rabbi Romanoff in 1912. The latter remained here until he received a call to become Rabbi of Baltimore. In his place in 1918, Rabbi Samuel Rabinowitz came as spiritual advisor to the congregation and he remained until his death in 1926.

Many changes were taking place in Perth Amboy after the First World War and many important actions were taken by the congregation at this time.

Adjacent to the synagogue on the north side was a corner lot (south-east corner of Jefferson St. and Madison Ave.) In order that this parcel of land should not be bought for some building or purpose which might detract from the worthy purposes of the congregation Shaarey Tfiloh, a group of men banded together and each contributed \$300.00 towards the purchase of this property. These men, all members of the Shaarey Tfiloh, were Mr. David Dobbs, Herman Ellis, Barney Goldman, Max Goldman, Philip Goldsmith, Nathan Jacobson, Peter Pavlovsky, Joseph Slobodien, Sigmund Spitzer and Barney Ctreiff. The lot which these men purchased was deeded the Y. M. H. A. with the stipulation that the Perth Amboy Free Hebrew School should have a permanent home there.

In addition to these physical accomplishments, the Congregation also made far-reaching and what turned out to be some outstanding changes in its personnel. In 1920, the Rev. Hirsch L. Chazin of Minneapolis, Minn. was engaged as Cantor and in 1924 Rabbi Samuel Levy was appointed Rabbi. It is to the everlasting credit of the tact and ability of these two men and to the everlasting credit of the foresight and wisdom of the congregation, that these two worthy clergymen are still (1958) occupying the same positions to which they were appointed 38 and 34 years ago. It is also during these years, that the Solomon Brody Ladies' Auxiliary to the Hebrew School—1921, was founded and under the leadership of Rev. Chazin a Board of Kashruth was formed.

In 1924, because of the excellent administration of the many presidents of the Congregation, Herman Ellis, president at that time, was able to preside at the impressive ceremony of the burning of the \$12,500 mortgage of the beautiful house of worship.

In the year 1931, under the guidance of Rabbi Levy, the Women's League of the Shaarey Tfiloh was organized and has helped greatly in promoting the general welfare of the synagogue.

During the period of the depression and during the boom periods, during peace and during war the Shaarey Tfiloh (Gates of Prayer) have never been closed.

1958 CLERGY

Rabbi Samuel Levy	Rabbi
Rev. Hersch L. Chazin	Cantor
Rev. Jezechial Nisselbaum	Sexton

OFFICERS 1958

Joseph Sussman	President
Samuel Cohen	Honorary President
Henry Schlachter	1st Vice President
Jacob Bernstein	2nd Vice President
Louis Pavlovsky	Treasurer
Saul Edelman	Secretary

BETH MORDECAI TEMPLE

By JUDGE LEO GOLDBERGER

The founders of the congregation came from Perth Amboy, Metuchen and South Amboy, New Jersey, and consisted of the following: Adolph Greenbaum, William Gross, Jacob Krielsheimer, Dassel Finkelstein, Joseph Bruck, Max Goldberger, Selig Pett, Isaac Rubenstein, Solomon Brody, L. Silverman, Edward Seil, I. Goodman, J. Schlesinger, H. Levinson, Jacob Weinberg, Charles Taussig, Max Hess, Jacob Goldberger, Henry Wolff, Louis Kreilsheimer, Herman Kalish, Max Kaufman, Edward Kramer, Emil Sameth, Aaron Gross, A. L. Kaufman, J. Slobodien, A. Kaufman, A. Beckhoff, Ph. Joselson, M. Levinson, Charles Safran, Morris Slobodien, S. Gross, and N. Licht.

The congregation was duly organized by Certificate of Incorporation Dated August 2, 1895, and recorded in the office of the Middlesex County Clerk on August 6th, pursuant to provisions of "An Act to incorporate Trustees of religious societies". The organization meeting was held July 28, 1895 at the home of Kassel Finklestein whose residence was 66 Market Street, (now No. 138) Perth Amboy. The officers were: Henry Wolff, president; Louis Krielsheimer, secretary; Kassel Kinklestein, treasurer; Jacob Goldberger and Herman Kollish. However, for some time previous to incorporation, meetings and services were held in the homes of various members, until 1897 when the first Temple was built on Hobart Street. The Congregation was named after a deceased son of Henry Wolff, one of the founders.

The land upon which the present Temple on High Street was erected was originally owned by St. Peter's Church. The dedication of the Temple was in April 1927. The following groups or organizations use the Temple: Sisterhood of Congregation Beth Mordecai; Brotherhood of Members of Congregation; the Youth League; Beth Mordecai Hebrew School.

The following have served as Rabbis:

1903	Dr. Elias S. Solomon
1905-1906	Dr. Elias S. Solomon
1907	Rev. I. Sapir and Rev. Dr. M. Mandel
1907-1908	Rev. J. L. Goetz
1914-1916	Dr. S. Wilhelm
1916-1920	Rev. Emil Friedman
1921-1923	Dr. Eugene Kohn
1923-1924	Rabbi Nathan Collish
1924-1927	Rabbi J. G. Brenner
1928 to date	Rabbi Max D. Davidson.

CHAPTER XI

THE "Y's"

THE PERTH AMBOY Y. M. C. A.

This brief account of the Y. M. C. A. is copied from History of Perth Amboy Young Men's Christian Association 1912-1957 by William C. McGinnis.

The Y. M. C. A. had its beginning in London in 1844, and in the United States at Tremont Temple, Boston, 1851. A Y. M. C. A. was organized in Perth Amboy in 1867 and was in existence for several years.

A second Y. M. C. A. was organized in December 1891. It was in existence for only a year and three months. But the men who organized the first and second Y. M. C. A.'s laid the foundation for the present institution.

Surely they felt that their work had been a failure. But the Psalmist wrote: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." And as all good workmen do, whatever their occupations may be, those Y. M. C. A. workers must have prayed the age-old prayer, "And let the bounty of the Lord our God be upon us: and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it." Their prayer was answered. The work of their hands and their hearts was established. It is being continued by the present Y. M. C. A.

Men who served as members of the Board of Directors were: A. H. Hope, E. E. Hartshorne, I. D. Shay, C. L. Parker, The Rev. Ole Jacobsen, M. C. Oxenford, John LaRoche, C. D. Snyder, Garret Brodhead, J. J. Deitche, H. A. Snow, Adrian Lyon, F. O. Pierson, D. B. Farrington, George W. Parisen. Adrian Lyon was President.

DIRECTORS ELECTED TO FILL VACANCIES

E. W. Barnes, W. H. Lacy, Dr. W. H. Hults, R. Mills, S. R. Audsley, Karl Mathiasen, F. B. Morris, The Rev. E. P. Miller, Nelson Macan, S. R. Farrington, S. R. Pierce, J. W. Lyle, Emil Hansen, J. E. Noe and E. A. Pierce.

The Women's Auxiliary: Mrs. Hugh Ramsay, Miss Ella M. Kent, Mrs. S. B. Greason, Mrs. R. W. Macan, Mrs. William P. Keasby, Mrs. J. B. Smith.

THE PRESENT Y. M. C. A.

The present Y. M. C. A. was organized in 1912. The Board of Directors: Adrian Lyon, Franz Roessler, C. R. Fletcher, D. P. Olmstead, A. Clayton Clark, John Pfeiffer, Sidney Riddlestorffer, O. W. Ramsay, Ernest

Boyton, M. S. Darrow, Charles V. Thall, Joseph F. Walker, Carl C. Christensen, C. M. Peterson, Harry Comings.

The following officers were elected: President, Adrian Lyon; Vice-President A. Clayton Clark; Recording Secretary, J. F. Walker; Treasurer, Sidney Riddlestorffer. It is of interest to note that Judge Lyon served continuously as President until 1949, and that Sidney Riddlestorffer served as Treasurer continuously until 1948.

The cornerstone of the building on Jefferson Street was laid on December 13, 1913. Congressman Richmond P. Hobson, Naval officer, was the principal speaker, and Judge Adrian Lyon presided. The building, costing \$125,000, was dedicated November 27, 1914. With additions the building has a spacious lobby, offices, gymnasium, swimming pool, locker rooms, and 74 residence rooms. Now, 1958, a health room including a steam room, and a lounge are being added. Facilities for the Women's Department are being provided, including lounge, shower and locker rooms with access to the swimming pool. These rooms will be named in memory of Mrs. Ruth Fletcher Burns, first President of the Perth Amboy Girls' Club, and in whose memory the Girls Club gave \$9,000.

**PERTH AMBOY Y. M. C. A.
LOCALITY MEMBERSHIP CENSUS
For the Year 1956**

Locality	Men	Women	Boys	Girls	Total
Perth Amboy	603	165	472	347	1,587
Woodbridge	33	13	159	354	559
Fords	50	27	188	107	372
Avenel	12	9	42	64	127
Hopelawn	6	4	36	49	95
Sewaren	0	3	16	29	48
Colonia	2	8	10	35	55
Iselin	2	4	0	36	42
Keasby	2	0	16	7	25
Port Reading	0	3	1	21	25
Sayreville Area	37	6	34	33	110
South Amboy	41	17	12	12	82
Carteret	18	10	10	31	69
Staten Island	9	2	18	85	114
Metuchen	11	5	5	21	42
Keyport	6	2	8	5	20
All Others	25	16	7	2	50
TOTAL	857	293	1,034	1,238	3,422

IMPORTANT NOTES!!

Not included in the above census are:

1. 141 Boys and Girls from Sayreville area served for 6 weeks in the Day Camp at Sayreville.
2. 202 Day Campers (boys and girls) served for 8 weeks from Woodbridge and Perth Amboy area.
3. Total members served from Perth Amboy 1,587
43% of total members

4. Total members served from Woodbridge 1,348
36% of total members
5. Total mebmres served outside of Perth Amboy 1,835
53% of total members

THE OFFICIAL FAMILY OF PERTH AMBOY Y. M. C. A., 1957

OFFICERS

D. W. Bartholomew	President
C. Harry Kalquist	Vice-President
Ernest R. Hansen	Vice-President and Treasurer
Fred P. Hansen	Secretary

THE BOARD OF DIRECTORS

D. W. Bartholomew	Wallace J. Wilck	Frank Wukovets
C. Christian Stockel, Jr.	George Weis	Albert Linsky
C. Harry Kalquist	Dr. W. C. McGinnis	Philip Schwalje
Ernest R. Hansen	Howard Koons	Milo Raggio
Fred P. Hansen	Robert Christoffersen	John E. Bernard
Ray D. Howell	Matthew F. Melko	Stanley Grabowski
Axel Olsen	Dr. Andrew M. Sebben	Louis Fletemeyer
	Nicholas J. Post	Dr. John P. Lozo

THE BOARD OF TRUSTEES

C. M. Peterson	James Wilson	Joseph Seaman	Axel Olsen
D. W. Bartholomew	C. Harry Kalquist	Fred P. Hansen	Ernest R. Hansen

THE Y. M. C. A. STAFF

A. M. Trumbatore	General Secretary
Theodore W. Ressler	Youth & Extension Work
Mrs. Rosemarie Davis	Women & Girls Secretary
Andrew Nilsen	Building Superintendent

In the forty-six years since the Y. M. C. A. was organized on June 24, 1912 there have been only four presidents. Judge Adrian Lyon served thirty-eight years.

There have been only three treasurers and here again was a long term of service. Sidney Riddlestorffer was treasurer thirty-six years.

Again we have the number three, there having been only three secretaries. Joseph F. Walker served June, 1912 ,to 1929.

The terms of General Secretaries have been shorter than those of the officers of the Board of Directors; eight general secretaries.

The names of presidents, secretaries, treasurers and general secretaries with their years of service are:

Presidents

Hon. Adrian Lyon	1912 - 1950 (1 Yr. Emeritus)
Ray D. Howell	1949 - 1952
C. Christian Stockel	1952 - 1956
Derben W. Bartholomew	1956 -

Secretaries

Joseph F. Walker	1912 - 1929
Derben W. Bartholomew	1929 - 1951
Fred P. Hansen	1951 -

Treasurers

Sidney Riddlestorffer	1912 - 1948
Fred P. Hansen	1948 - 1951
Ernest R. Hansen	1951 -

General Secretaries

S. W. Lipscomb	1912 - 1915
W. H. Warr	1915 - 1923
V. V. Roseboro	1923 - 1937
Robert Williams	1937 - 1941
Edward E. Weiner	1941 - 1943
Fred Barnes	1943 - 1947
H. K. Hendershott	1947 - 1954
Angelo M. Trumbatore	1954 -

THE WOMEN'S AUXILIARY

The Women's Auxiliary was organized in 1913, one year after the organization of the Y. M. C. A. The Auxiliary has done a great deal to support the Y. M. C. A. financially in all the years since 1913. The first president was Mrs. A. C. Clark. Next was Mrs. Whitney Oliver and the next Mrs. Ferdinand Andrews. Each of them served six years.

Recorded in the written account of the building of the Perth Amboy Y. M. C. A., 1913-1914, are the names of the architects and the building contractors. But a Y. M. C. A. is not a structure of brick and mortar, and lumber and other things known as building materials, and the architect and builders of a Y. M. C. A. are not those whose names are on record as such in the minutes book, although good and worthy men they are. The Y. M. C. A. had not been built when the physical edifice had been constructed and dedicated more than two score years ago.

The architects and builders of the Association have been the staff workers, the other employees, the Board of Directors, the loyal members, the Y's Men's Club, and last, but by no means least, that band of devoted Christian workers who have constituted the Women's Auxiliary through the 45 years of its existence. All of these architects and builders whom I have mentioned are paid up members in good standing in the Immortal Master Builders Association, which is presided over by the Grand Master of the Universe. Each individual membership card has written on it only these words:

"Well done good and faithful servant."

THE HISTORY OF THE YMHA OF PERTH AMBOY

By MORRIS MARTARETTEN AND MARTIN DANZIG

The Perth Amboy YMHA began as "The Young Men's Club" in the year 1908 when a group of half a dozen young men gathered at Washington Hall on Fayette Street, "For the purpose of promoting good fellowship, social standing and intellectualism". Those who attended were Jacob H. Weitzen, Fred Schmidt, Meyer Freedman, Louis Isenberg, Hyman Friedman, and Samuel Borak.

This group of youngsters soon rented one room on the second floor of the property at 338 State Street where they had the "Social Club" for about one year and then moved to the northeast corner of Smith and High Streets, above what was then Seaman's Drug Store, for a short period of time.

Their membership began to increase and the youngsters embarked upon the ambitious program of renting the second and third floors of the original Perth Amboy Savings Institution at the southeast corner of Smith and Rector Streets. The activities consisted of basketball, billiards, reading room and dances. The first president of the club at this location was Bernard Feldman, D.D.S. It was also here that they incorporated under the name of "The Young Men's Hebrew Association of Perth Amboy, N. J. in the year 1910."

After five years at this location, the YMHA leased the upper two stories of the building located at the southwest corner of Smith and McClellan Streets, the upper floor of which was used as a gymnasium and dance floor. The lower floor contained lodge room, library, game rooms, billiard room and office. The activities expanded to take in exchange programs and dances with nearby YMHA's. Basketball was the popular activity and the "Y" teams were the community champions. The first basketball team consisted of Benjamin Goldberger, Harry Schwartz, Sam Sarokin, Max Sarokin, Louis Weinblatt, and Dr. Bernard Feldman.

It was here that the "Y" first engaged part-time secretaries, the first of whom were Samuel Diamond, Lewis Jacobson, and Morris Margaretten. The first fulltime secretary was Robert Menaker.

During the year 1920 a campaign to raise \$100,000.00 was launched to build the present YMHA at the southeast corner of Madison Avenue and Jefferson Street. Spear-heading this campaign was the community leader, Isaac Alpern. The campaign was a great success reaching the total of over \$115,000.00.

The Perth Amboy YMHA was the first building in the State to be constructed specifically for YMHA uses. Heretofore all of the "YMHA's" in the State of New Jersey were housed in rented locations similar to those described above.

THE TRANSITION TO A JEWISH COMMUNITY CENTER

The YMHA originated as a private recreational organization established by a handful of members and gradually grew to a point where it encompassed the greater majority of the Jewish people of Perth Amboy. As the community grew and developed, and became aware of similar growths and developments in other communities, many changes and innovations

took place. The basic underlying reason for the changing community was that the Jewish life in America was maturing and becoming of age. An immigrant people which had its roots in European culture struggled with the rebellion of the first generation of American Jews, which had its roots in a new country permeated by a spirit of freedom and democracy, and surged ahead to forge a new American-Jewish culture.

The Jewish community of Perth Amboy was influenced by this process of maturation. The important forces which influenced the national community sooner or later reached and affected the Jewish community of Perth Amboy.

Particularly during the twenties and early thirties, the impact of progressive education, the social sciences and the new concepts of a revitalized Jewish religion, left their imprints on the totality of the Jewish community and indirectly on Perth Amboy. The results were that rather than a simple, almost private club, with basketball as the focus of its program, the YMHA of Perth Amboy developed as a community based organization with a broad cultural program. Personality development and character building became the new focus of the program and emphasis shifted to young people, rather than adults.

These changes became more meaningful when a specialized school was founded, The Jewish School for Social Service, as a training institution for the development of competent professional social workers for the Jewish community. Concomitantly, the development of the National Jewish Welfare Board, from a loose federation of YMHA's to a parent organization of Jewish Community Centers, undoubtedly, brought about the changes to more intensive programming which helped with the programmatic approaches of personality development and character building.

A core of professionals became available who were engaged by communities as executive directors of the YMHA's and Jewish Community Centers. It was inevitable that the Perth Amboy YMHA should fall under this influence when a new and large building necessitated the engagement of such professional executive directors. These changes were further intensified at the end of the thirties, and particularly at the end of the forties, following the Second World War, when forty schools of Social Work intensified the Group Work training programs to provide adequately trained professionals for the Jewish Community Center Field, so that not only the top executive director, but all staff members now undergo a two year graduate training leading to a Master's Degree in Social Work.

This blending of the social sciences, social work concepts, and the ideals and values of Jewish communal life brought about new approaches and new program emphasis in the Perth Amboy YMHA.

The Perth Amboy YMHA now has a membership of 1,200 families in a Jewish Community of 5,000 people, and approximately a general population of 42,000. In other words, every one in the Jewish community from the ages of 3 to 83 is now a member of a YMHA.

This compares favorably with the national developments where some 586,000 people are enrolled in the 350 YMHA's in a total Jewish population of 5,000,000. The development of an adequate and sound philosophy

of the YMHA helped with the problem of integration with American society as a whole, so that in 1958 the Jewish citizen is fully accepted as an American.

The present list of directors and officers are: Raymond Safran, President; Dr. Sidney Zagoreen, Vice-President; Robert Wilentz, Vice-President; Herbert Pargot, Vice-President; Robert Fishkin, Vice-President; Irving Goldstein, Treasurer; and Charles Metzendorf, Recording Secretary.

Members of the Board of Directors are Class of 1958—George Cohen, Emil Gelber, Isadore Greenspan, Louis Isenberg, Leo Kaplowitz, Sol Kaufman, Dr. Morton Klein, David Pavlovsky, Dr. P. L. Seamon, Dr. Jack Shangold, Barney Streiff and Robert Wilentz.

Class of 1959—Harold Gold, Morris Goldfarb, Isadore Jacobson, Benjamin Lorber, Mrs. Herbert Pargot, Louis Pavlovsky, Raymond Safran, Al Sage, Dr. Irving Sanders, Dr. Samuel Silverman, Samuel Spivack, David T. Wilentz, and Dr. Sidney Zagoreen. Class of 1960—William Braunstein, Jack Faber, Robert Fishkin, Abraham Goldberg, Irving Goldstein, Louis Kaplowitz, Allen Kelsey, Mrs. J. L. Klein, Charles Metzendorf, Herbert Pargot, Mrs. Raymond Safran, Joseph B. Schwartz, Dr. Charles Silk, and Herman Stein.

Members of the Executive Board are: Barnet Alexander, William Braunstein, George Cohen, Norman Cohen, Jack Faber, Dr. Philip Fass, Herman Fisher, Robert Fishkin, Irving Goldstein, Allan Greenspan, Meyer Isenberg, Mrs. Reuben Kaden, Reuben Kaden, Al Kaplan, Natalie Kaplan, Allen Kelsey, Fred Klein, Mrs. J. L. Klein, Dr. Morton Klein, Harold Levy, Harry Lieber, Benjamin Lorber, Charles Metzendorf, Mrs. Stanley Morris, Herbert Pargot, Mrs. Raymond Safran, Raymond Safran, Walter Safran, Dr. Irving Sanders, Samuel Sanders, Mrs. Bennet Schwartz, Joseph B. Schwartz, Dr. P. L. Seamon, Donald Selkowitz, Dr. Jack Shangold, Mrs. Samuel Silverman, Dr. Samuel Silverman, Samuel Spivack, Herman Stein, Dr. Leo Stess, Dr. William Wedeen, Robert Wilentz and Dr. Sidney Zagoreen.

The executive directors are: Robert Menaker, A. A. Kinkelstein, William Michaelson, Samuel Rodman, Harry Shapiro, Harold Tratner, Julian Greifer, Leslie Flaksman, David Bonder and Martin E. Danzig.

The presidents of the "Y" during the campaign and construction of the present building were Dr. Charles I. Silk and Max Wurtzel. The presidents serving since the opening of the present building were: Isaac Alpern, Harry S. Medinets, Samuel Polkowitz, Morris Margaretten, Henry Golenbock, Nathan Margaretten, Jacob Bernstein, Nathaniel Hoffman, Dr. William Wedeen, Samuel S. Cohen, Alex Kosene, Harold Levy, Reuben Kaden and Raymond Safran.

Note: The present efficient and popular Executive Director of the Y. M. H. A. is Martin Danzig. — (W.C.M.)

